ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OR

HIS MAIESTIES INSTRVCTIONS TO HIS DEAREST SONNE, HENRIE THE *PRINCE.*

AT LONDON,
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Mr Plumb Dr

THE ARGVMENT.

SONNET.

GOd giues not Kings the ſtile of Gods *in vaine,*
For on his throne his Scepter do they ſwey:
And as their ſubiects ought them to obey,
So Kings ſhould feare and ſerue their God againe.
If then ye would enioy a happie raigne,
Obſerue the ſtatutes of your heauenly King,
And from his Lawe, make all your Lawes to ſpring:
Since his Lieutenant here ye ſhould remaine,
Reward the iuſt, be ſtedfaſt, true, and plaine,
Repreſſe the proud, maintaining aye the right;
Walke alwaies ſo, as euer in his ſight,
Who guards the godly, plaguing the prophane:
And ſo ye ſhall in Princely vertues ſhine,
Reſembling right your mightie King Diuine.

Guielmus Plumbe de
Marborough in Comita
Leicestrie Armiger

TO HENRY MY DEAREST SONNE, AND *naturall Succeſſor.*

WHome-to can ſo rightly appertaine this booke of inſtructions to a Prince in all the points of his calling, as well generall, as a Chriſtian towards God; as particular, as a King towards his people? VVhome-to, I ſay, can it ſo juſtly appertaine, as vnto you my deareſt

Sonne? Since I the Authour thereof as your naturall Father, must be carefull for your godly and vertuous education, as my eldest Sonne, and the first fruites of Gods blessing towards me in my posteritie: and as a King must timously prouide for your training vp in all the pointes of a Kings office; since yee are my naturall and lawfull successour therein: that being rightly enformed hereby, of the weight of your burthen, ye may in time begin to consider, that being borne to be a King, ye are rather borne to *onus*, then *honos*; not excelling all your people so farre in ranke and honour, as in daily care and hazardous paines taking,

king, for the dutifull administration of that great office, that God hath layed vpon your shoulders. Laying so a iust symmetrie and proportion, betwixt the height of your honourable place, and the heauie weight of your great charge: and consequently, in case of failing (which God forbid) of the sadnesse of your fall, according to the proportion of that height. I haue therefore for the greater ease to your memorie, and that ye may at the first, cast vp any part that ye haue to doe with, deuided this treatise in three parts. The first teacheth you your dutie towards God as a Christian: the next, your dutie in your office as a King:

and

and the third informeth you howe to behaue your ſelfe in indifferent things, which of themſelues are neither right nor wrong, but according as they are rightly or wrong vſed; and yet will ſerue according to your behauiour therein, to augment or empaire your fame & authoritie at the hands of your people. Receiue and welcome this booke then, as a faithfull Preceptor and counſellour vnto you: which, becauſe my affaires will not permit me euer to be preſent with you, I ordaine to be a reſident faithfull admoniſher of you. And becauſe the howre of death is vncertaine to me, as vnto all fleſh, I leaue it as my

Teſta-

Teſtament and latter-will vnto you. Charging you in the preſence of GOD, and by the fatherly authoritie I haue ouer you, that yee keepe it euer with you, as carefully, as *Alexander* did the *Iliades* of *Homer*. Ye will finde it a iuſt and impartiall counſellor; neither flattering you in any vice, nor importuning you at vnmeete times. It will not come vncalled, neither ſpeake vnſpeered at: and yet conferring with it when ye are at quiet, yee ſhall ſay with *Scipio*, that yee are *nunquam minùs ſolus, quàm cùm ſolus*. To conclude then, I charge you, as euer yee thinke to deſerue my fatherlie bleſſing, to followe and

put

put in practiſe, as farre as lyeth in you, the precepts hereafter following. And if yee followe the contrarie courſe, I take the great God to record, that this booke ſhall one day be a witneſſe betwixt me and you; and ſhall procure to bee ratified in heauen, the curſe that in that caſe here I giue vnto you. For I proteſt before that great God, I had rather not bee a Father, and childleſſe, then be a Father of wicked children. But hoping, yea euen promiſing vnto myſelfe, that God, who in his great bleſſing ſent you vnto me; ſhall in the ſame bleſſing, as hee hath giuen me a Sonne, ſo make him a good and a godly Sonne; not repenting

him

him of his mercie ſhewed vn-
to me: I end, with my earneſt
prayer to God, to worke effe-
ctually into you, the fruites of
that bleſſing, which here
from my hart I be-
ſtow vpon
you.

Your louing Father,

I. R.

THE EPISTLE.

him of his mercie shewed vn-
to me: I end, with my earnest
prayer to God, to worke effe-
ctually into you, the fruites of
that blessing, which here
from my hart I be-
stow vpon
you.

Your louing Father,

I. R.

To the Reader.

CHaritable Reader, it is one of the golden ſentences which Chriſt our Sauiour vttred to his Apoſtles, that there is nothing ſo couered, that ſhal not be reuealed, neither ſo hid, that ſhall not be knowne: and whatſoeuer they haue ſpoken in darkneſſe, ſhould bee heard in the light: and that which they had ſpoken in the eare in ſecret place, ſhould be publiklie preached on the tops of the houſes. Luke 12.

And ſince he hath ſaid it, moſt true muſt it bee, ſince the authour thereof is the fountaine and very being of truth. Which ſhould moue all godlie and honeſt men, to bee very warie in all their ſecreteſt actions, and whatſoeuer middeſſes they vſe for attaining to their moſt wi-

ſhed ends: leaſt otherwaies how avowable ſoeuer the mark be, where-at they aime, the middeſſes being diſcouered to be ſhamefull, whereby they climbe; it may turne to the diſgrace both of the good work it ſelfe, and of the authour thereof: ſince the deepeſt of our ſecrets, cã not be hid from that al-ſeeing eye, and penetrant light, pearcing through the bowels of verie darkneſſe it ſelfe.

But as this is generallie true in the actions of all men, ſo is it more ſpeciallie true in the affaires of Kings. For Kings being publike perſons, by reaſon of their office and authoritie, are as it were ſet (as it was ſayd of old) vpon a publique ſtage, in the ſight of all the people; where all the beholders eyes are attentiuelie bent, to looke and pry in the leaſt circumſtance of their ſecreteſt driftes. Which ſhould mãke Kings the more carefull, not to harbour the ſecreteſt thought in their minde, but ſuch as in the owne time they ſhall not be aſhamed openlie to avouch: aſſuring themſelues, that time the mother of verity, will in the dewe ſeaſon bring her owne daughter to perfection.

The true practiſe hereof, I haue as a

King

King, oft found in my owne person; though I thanke God, neuer to my shame: hauing laide my count, euer to walke as in the eyes of the Almightie, examining euer so the secretest of my drifts, before I gaue them course, as how they might some day byde the touchstone of a publike tryall. And amongst the rest of my secret actions, which haue (vnlooked for of me) come to publick knowledge, it hath so fared with my Βασιλικὸν δῶρον, *directed to my eldest sonne; which I wrote for exercise of my owne ingene, and instruction of him, who is appointed by God (I hope) to sit on my Throne after me. For the purpose and matter thereof being only fit for a King, as teaching him his office; and the person whome-for it was ordayned, a Kings heire, whose secret counsellor and faithfull admonisher it must bee; I thought it no waies conuenient, nor comelie, that either it should to all be proclaymed, which to one onely appertained (& specially being a messenger betwixt two so coniunct persons) or yet that the moulde, whereupon he should frame his future behauiour, when he comes both vnto the per-*

fection of his yeeres, and poſſeſsion of his inheritance, ſhould before the hand, bee made common to the people, the ſubiect of his future happie gouernment. And therefore for the more ſecret, and cloſe keeping of them, I onely permitted ſeauen of them to be printed, the Printer being firſt ſworn for ſecrecie: and theſe ſeauen I diſperſed amongſt ſome of my truſtieſt ſeruants, to be keeped cloſelie by them: leaſt in caſe by the iniquitie, or wearing of time, any of them might haue been loſt, yet ſome of them might haue remained after me, as witneſſes to my Sonne, both of the honeſt integritie of my heart, and of my fatherlie affection and naturall care towards him. But ſince contrarie to my intention and expectation, as I haue alreadie ſaid, this booke is now vented, and ſet foorth to the publike view of the world, and conſequently, ſubiect to euery mans cenſure, as the current of his affection leades him; I am now forced, as well for reſiſting to the malice of the children of enuie, who like waſpes, ſuckes venome out of euery wholſome hearbe; as for the ſatisfaction of the godly honeſt ſort, in any thing that they

may

may mistake therein; both to publish and spred the true copies thereof, for defacing of the false copies that are alreadie spred, as I am enformed: as likewaies, by this preface, to cleere such parts thereof, as in respect of the concised shortnes of my stile, may be misinterpreted therein.

To come then particularlie to the matter of my booke, there are two speciall great points, which (as I am informed) the malitious sort of men haue detracted therein; and some of the honest sort haue seemed a little to mistake: whereof the first and greatest is, that some sentences therein should seeme to furnish grounds to men, to doubt of my sinceritie in that Religion, which I haue euer constantly professed: the other is, that in some partes thereof, I should seeme to nourish in my minde, a vindictiue resolution against England, or at the least, some principalles there, for the Queene my mothers quarrell.

The first calumnie (most grieuous indeede) is grounded vpon the sharpe and bitter words, that therein are vsed in the description of the humours of Puritanes,

and raſhe-headie preachers, that thinke it their honour to contend with Kings, & perturbe whole kingdomes. The other point is onely grounded vpon the ſtraite charge I giue my Sonne, not to heare, nor ſuffer any vnreuerent ſpeeches or bookes againſt any of his parents or progenitors: wherein I doe alleage my owne experience anent the Queene my mother: affirming that I neuer founde any, that were of perfite age the time of her raigne here, ſo ſtedfaſtly true to me in al my troubles, as theſe that conſtantly kept their alleageance to her in her time. But if the charitable reader will aduiſedlie conſider, both the methode and matter of my treatiſe, hee will eaſilie iudge, what wrong I haue ſuſtained by the carping at both. For my booke, ſuppoſe very ſmall, being deuyded in three ſeuerall parts; the firſt part thereof onely treates of a Kings duetie towards God in Religion: wherein I haue ſo clearlie made profeſſion of my Religion, calling it the Religion wherein I was brought vp, and euer made profeſſion of, and wiſhing him euer to continue in the ſame, as the onely true forme of Gods worſhip; that I would

haue

haue thought my ſincere plainneſſe in that firſt part vpon that ſubiect, ſhould haue ditted the mouth of the moſt enuious Momus, *that euer hell did hatche, from barking at any other part of my booke vpon that grounde; except they would alledge me to be contrarie to my ſelfe, which in ſo ſmall a volume, would ſmell of too great weakneſſe, and ſliprineſſe of memorie. And the ſecond part of my booke, teaches my ſonne howe to vſe his office, in the adminiſtration of iuſtice, and politike gouernement: the third onely contayning a Kings outward behauiour in indifferent things; what aggreeance and conformitie he ought to keepe betwixt his outward behauiour in theſe things, and the vertuous qualities of his minde: & how they ſhould ſerue for trunſhe-men, to interprete the inwarde diſpoſition of the minde, to the eyes of them that cannot ſee farther within him, and therefore muſt onely iudge of him by the outward appearance. So as if there were no more to be looked into, but the very methode and order of the booke, it will ſufficientlie cleare me of that firſt and grieuouſeſt imputation, in the point of Re-*

ligion: ſince in the firſt part, where Religion is onely treated of, I ſpeake ſo plainly. And what in other parts I ſpeake of Puritanes, it is onely of their morall faults, in that part where I ſpeake of policie: declaring when they contemne the law and ſoueraigne authoritie, what examplare puniſhment they deſerue for the ſame. And now as to the matter it ſelfe where-vpon this ſkandale is taken, that I may ſufficiently ſatisfie all honeſt men, and by a iuſt apologie raiſe vp a braſen wall or bulwark againſt all the darts of the enuious, I will the more narrowly rippe vp the wordes, whereat they ſeeme to bee ſomewhat ſtomacked.

Firſt then, as to the name of Puritanes, I am not ignorant that the ſtile thereof doth properly belong onely to that vile ſect amongſt the Anabaptiſts, called the Familie of loue; becauſe they thinke themſelues onely pure, and in a manner, without ſinne, the onely true Church, and only worthie to bee participant of the Sacraments; and all the reſt of the world to be but abomination in the ſight of God. Of this ſpeciall ſect I principally meane, when

I speake of Puritanes; diuers of them, as Browne, Penrie, *and others, hauing at sundrie times come in Scotland, to sowe their popple amongst vs (and from my heart I wish, that they had left no schollers behinde them, who by their fruites will in the owne time be manifested) and partly, indeede, I giue this stile to such brainsick and headie preachers their disciples and followers, as refusing to be called of that sect, yet participates too much with their humours, in maintaining the aboue mentioned errours; not onely agreeing with the generall rule of all Anabaptists, in the contempt of the ciuill Magistrate, and in leaning to their owne dreames and reuelations; but particularly with this sect, in accounting all men prophane that sweares not to all their fantasies; in making for euerie particular question of the policie of the Church, as great commotion, as if the article of the Trinitie were called in controuersie; in making the Scriptures to be ruled by their conscience, and not their conscience by the Scripture; and he that denies the least iot of their grounds,* sit tibi tanquam ethnicus & publicanus;

not

not worthy to enioy the benefite of breathing, much leſſe to participate with them of the Sacraments: and before that any of their grounds be impugned, let King, people, law and all be tred vnder foote. Such holie warres are to be preferred to an vngodlie peace: no, in ſuch caſes, Chriſtian princes are not only to be reſiſted vnto, but not to be prayed for. For prayer muſt come of Faith, and it is reuealed to their conſciences, that God will heare no prayer for ſuch a Prince. Iudge then, Chriſtian reader, if I wrong this ſort of people, in giuing them the ſtyle of that ſect, whoſe errours they imitate: and ſince they are contented to weare their liuerie, let them not bee aſhamed to borrowe alſo their name. It is onely of this kind of men, that in this book I write ſo ſharplie; and whome I wiſhe my Sonne to puniſhe, in-caſe they refuſe to obey the lawe, and will not ceaſe to ſtur-vp a rebellion. Whome againſt I haue written the more bitterlie, in reſpect of diuers famous libels, & iniurious ſpeaches ſpred by ſome of them, not onely diſhonourably inuectiue againſt all Chriſtian princes, but euen reprocheſull to our profeſsion and religi-

ligion, in reſpect they are come out vnder coullour thereof: and yet were neuer anſwered but by Papiſts, who generally meddle aſwell againſt them, as the religion it ſelfe; whereby the skandale was rather doubled, then taken away. But on the other part, I proteſt vpon mine honour, I meane it not generally of all Preachers, or others, that likes better of the ſingle forme of policie in our Church, then of the many ceremonies in the Church of England; that are perſwaded, that their Biſhops ſmels of a Papall ſupremacie, that the Surpliſe, the cornerd cap, and ſuch like, are the outward badges of Popiſh errors. No, I am ſo farre from being contentious in theſe things, (which for my owne part I euer eſteemed as indifferent) as I doe æqually loue and honour the learned and graue men of either of theſe opinions. It can no waies become me to pronounce ſo lightly a ſentence, in ſo olde a controuerſie. We all (God bee praiſed) doe agree in the grounds, and the bitterneſſe of men vpon ſuch queſtions, doth but trouble the peace of the Church; and giues aduantage and entry to the Papiſts by our diuiſion. But

towards

towards them, I onely vse this prouision, that where the Law is otherwayes, they may content themselues soberly and quietly with their owne opinions, not resisting to the aiithoritie, nor breaking the law of the countrie; neither aboue all, sturring any rebellion or schisme: but possessing their soules in peace, let them preasse by patience, and well grounded reasons, either to perswade all the rest to like of their iudgements; or where they see better grounds on the other part, not to be ashamed peaceablie to incline thereunto, laying aside all preoccupied opinions.

And that this is the onely meaning of my booke, and not any coldnesse or crack in Religion, that place doth plainlie witnesse, where, after I haue spoken of the faults in our Ecclesiasticall estate, I exhort my sonne to bee beneficiall vnto the good men of the Ministrie; praising God there, that there is presently a sufficient number of good men of them in this kingdome: and yet are they all knowne to be against the forme of the English Church. Yea, so farre I am in that place from admitting corruption in Religion, as I wish him in

pro-

promooving them, to vse such caution, as may preserue their estate from creeping to corruption; euer vsing that forme thorough the whole booke, where euer I speake of bad preachers, tearming them some of the ministers, and not Ministers or Ministrie in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus *call that in me, where, speaking of my sonnes mariage (in case it pleased God before that time to cut the threed of my life) I plainlie forewarne him of the inconueniences that were like to insue, in case he should marrie any that be of a different profession in Religion from him: notwithstanding that the number of Princes professing our Religion bee so small, as it is hard to foresee, how he can be that way, meetly matched according to his ranke.*

And as for the other point, that by some parts in this booke, it should appeare, that I doe nourish in my minde, a vindictiue resolution against England, or some principals there; it is surelie more then wonderfull vnto me, vpon what grounds they can haue gathered such conclusions.

For

For as vpon the one part, I neither by name nor discription point out England in that part of my discourse; so vpon the other, I plainly bewray my meaning to be of Scotish-men, where I conclude that purpose in these termes: that the loue I beare to my Son, hath mooued me to be so plaine in this argumẽt: for so that I discharge my conscience to him in vttering the veritie, I care not what any traitour or treason-allower doe thinke of it. And English-men could not therby be meant, since they could be no traitors, where they ought no allegeance. I am not ignorant of a wise and Princely apothegme, which the same Queene of England vttered about the time of hir owne coronation. But the drift of that discourse doth fully cleare my intention, being onely grounded vpon that precept to my Sonne, that he should not permit any vnreuerent detracting of his predecessors; bringing in that purpose of my mother onely for an example of my experience anent Scottish-men, without vsing any perswading to him of reuenge. For a Kings giuing of any fault the dew stile, inferres no reduction of the faulters pardon. No, I am

by

by a degree nearer of kinne vnto my mother then he is, neither thinke I my ſelfe, either that vnworthie, or that neere my ende, that I neede to make ſuch a Dauidicall *teſtament; ſince I haue euer thought it the dutie of a worthie Prince, rather with a pike, then a pen, to write his iuſt reuenge. But in this matter I haue no delight to be large, wiſhing all men to iudge of my future proiects, according to my by-paſt actions.*

Thus hauing as much inſiſted in the clearing of theſe two points, as will (I hope) giue ſufficient ſatisfaction to all honeſt men, and leauing the enuious to the foode of their owne venome; I will heartilie pray thee, louing reader, charitablie to conceiue of my honeſt intention in this booke. I knowe the greateſt part of the people of this whole Ile, haue been very curious for a ſight thereof: ſome for the loue they beare mee, either being particularlie acquainted with me, or by a good report that perhappes they haue heard of mee; and therefore longed to ſee any thing, that proceeded from that authour whome they ſo loued and honoured; ſince bookes are viue

Idees

Idees of the authors minde. Some onely for meere curioſitie, that thinkes it their honour to know all new things, were curious to glut their eyes therewith, only that they might vaunt them to haue ſeene it: and ſome fraughted with cauſeleſſe enuie at the authour, did greedilie ſearch out the booke, thinking their ſtomacke fit enough, for turning neuer ſo wholeſome foode into noyſome and infectiue humours. So as this their great concurrence in curioſitie, (though proceeding from farre different complexions) hath inforced the vn-timous diuulgating of this booke, farre contrarie to my intention, as I haue alreadie ſaid. To which hydra *of diuerſlie enclined ſpectators, I haue no targe to oppone but plainneſſe, patience, and ſinceritie: plainneſſe, for reſoluing and ſatisfying of the firſt ſort; patience, for to beare with the ſhallowneſſe of the next; and ſinceritie to defie the malice of the third withall. Though I cannot pleaſe all men therein, I am contented ſo that I onely pleaſe the vertuous ſort: and though they alſo finde not euerie thing therein, ſo fullie to anſwere their expectation, as the argument would ſeeme*

at

to require; although I would wish them modestly to remember, that God hath not bestowed all his gifts vpon one, but parted them by a Iustice distributiue; and that many eyes sees more then one; and that the varietie of mens minds in such, that tot capita tot sensus; *yea and that euen the very faces, that God hath by nature brought foorth in the world, doe euery one in some of their particular lineaments, differ from any other: yet in truth it was not my intention in handling of this purpose (as it is easie to perceiue) fully to set downe here all such grounds, as might out of the best writers haue been alledged, and out of my owne invention and experience added, for the perfite institution of a King: but onely to giue some such precepts to my owne Sonne, for the gouernment of this Kingdome, as was meetest for him to be instructed in, and best became me to be the informer of.*

If I in this booke haue been too particularly plaine, impute it to the necessitie of the subiect, not so much being ordained for the institution of a Prince in generall, as I haue said, as containing particular

precepts to my Sonne in ſpeciall: whereof he could haue made but a generall vſe, if they had not contained the particular diſeaſes of this kingdome, with the beſt remedies for the ſame; which it became me beſt as a King, hauing learned both the theoricke and practicke thereof, more plainely to expreſſe, then any ſimple ſchoole-man, that onely knowes matters of Kingdomes by contemplation.

But if in ſome places it ſeeme too obſcure, impute it to the ſhortneſſe thereof, being both for the reſpect of my ſelfe, and of my Sonne, conſtrained thereunto: my owne reſpect, for fault of leaſure, being ſo continually occupied in the affaires of my office, as my great burthen, and reſt-leſſe faſherie is more then knowne, to all that knowes or heares of me: for my Sonnes reſpect, becauſe I know by my ſelfe, that a Prince ſo long as he is young, will be ſo carried away with ſome ſorte of delight or other, that he cannot patiently abide the reading of any large volume: and when he comes to a full maturitie of age, he muſt be ſo buſied in the actiue part of his charge, as he will not bee permitted to beſtow many houres

vpon

vpon the contemplatiue part thereof. So as it was neither fit for him, nor posible for mee, to haue made this treatise any more ample then it is. Indeede I am little beholden to the curiositie of some, who thinking it too large already (as appeares) for lacke of leasure to copie it, drew some notes out of it, for speeds sake; putting in the one halfe of the purpose, and leauing out the other: not vnlike the man that alleadged that part of the Psalme, non est Deus; *but left out the preceding words,* Dixit insipiens in corde suo. *And of these notes, making a little pamphlet (lacking both my methode and halfe of my matter) entituled it, forsooth,* the Kings Testament: *as if I had eiked a third Testament of my owne, to the two that are in the holie Scriptures. It is true that in a place thereof, for affirmation of the purpose I am speaking of to my Sonne, I bring my selfe in there, as speaking vpon my Testament: for in that sense, euerie record in write of a mans opinion in any thing (in respect that papers out-liues their authors) is as it were a Testament of that mans will in that case: and in that sense it*

is, that in that place I call this treatise a Testament. But from any particular sentence in a booke, to giue the booke it selfe a title, is as riduculous, as to stile the booke of the Psalmes, the booke of Dixit insipiens, *because with these words one of them doth begin.*

Well, leauing these new baptisers and blockers of other mens books, to their owne follies, I returne to my purpose, anent the shortnesse of this booke: suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especially in our neighbour countrie: who though, that as I haue so narrowly in this treatise touched all the principall sicknesses in our kingdome, with ouertures for the remedies thereof, as I said before: so looked they to haue found something therein, that should haue touched the sicknesses of their state, in the like sort. But they will easily excuse me thereof, if they will consider the forme I haue vsed in this treatise; wherein I onely teach my Sonne, out of my owne experience, what forme of gouernment is fittest for this Kingdome: and in one part thereof speaking of the bordours, I plainely there doe ex-

cuse

cuſe my ſelfe, that I will ſpeake no thing of the ſtate of England, as a matter wherein I neuer had experience. I know, indeede, no Kingdome lackes her owne diſeaſes, and likewayes what intereſt I haue in the proſperitie of that ſtate: for although I would be ſilent, my blood and diſcent doth ſufficiently proclaime it. But notwithſtanding, ſince there is a lawfull Queene there preſently raigning, who hath ſo long with ſo great wiſedome and felicitie gouerned her Kingdomes, as (I muſt in true ſinceritie confeſſe) the like hath not been read nor heard of, either in our time, or ſince the dayes of the Romane Emperour Auguſtus; *it could no wayes become me, farre inferiour to her in knowledge and experience, to bee a buſie-bodie in other Princes matters, and to fiſh in other folkes waters, as the prouerbe is. No, I hope by the contrarie (with Gods grace) euer to keepe that Chriſtian rule, To doe as I would be done to: and I doubt nothing, yea euen in her name I dare promiſe, by the bypaſt experience of her happie gouernment, as I haue alreadie ſaid, that no good ſubiect ſhall be more carefull to enforme her of any*

corruptions ſtollen in in her ſtate: then ſhe ſhall be Zealous for the diſcharge of her conſcience and honour, to ſee the ſame purged and reſtored to the auncient integritie: and further, during her time, becomes me leaſt of any to meddle in.

And thus hauing reſolued all the doubts, ſo farre as I can imagine may bee mooued againſt this treatiſe; it onely reſts to pray thee (charitable reader) to interpret fauourably this birth of mine, according to the integritie of the author, and not looking for perfection in the worke it ſelfe. As for my part, I onely glorie thereof in this point, that I truſt no ſort of vertue is condemned, nor any degree of vice allowed in it: and that (though it be not perhaps ſo gorgeouſlie decked, and richly attired as it ought to be) it is at the leaſt rightly proportioned in all the members, without any monſtrous deformitie in any of them: and ſpecially that ſince it was firſt written in ſecret, and is now publiſhed, not of ambition, but of a kinde of neceſsitie; it muſt be taken of al men, for the true image of my very minde, and forme of the rule, which I haue preſcribed to my ſelfe and

mine.

mine. Which as in all my actions I haue hitherto preaſſed to expreſſe, ſo farre as the nature of my charge, and the condition of time would permit me: ſo beareth it a diſcouerie of that, which may be looked for at my hand, and where-to, euen in my ſecret thoughts, I haue engaged my ſelfe for the time to come. And thus in a firme truſt, that it ſhall pleaſe God, who with my being and Crowne, gaue me this mind, to maintaine and augment the ſame in me and my poſteritie, to the diſcharge of our conſcience, the maintenance of our honor, and weale of our people, I bid thee hartely fare-well.

OF A KINGS CHRISTIAN DVTIE TOWARDS GOD.

The First Booke.

AS he cannot be thought worthy to rule & commaund others, that cannot rule & dantone his owne proper affections and vnreasonable appetites: so can he not be thought worthie to gouerne a Christian people knowing and fearing God, that in his owne person and heart, feareth not and loueth not the Diuine Majestie. Neither can any thing in his gouernment succeed well with him (deuise and labour as he list) as comming from a filthie spring, if his person be vnsanctified: for (as that

The true ground of good gouernment.

Psal. 127.1. royall Prophet saith) *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the City, the keepers watch it in vaine*; in respect the blessing of God hath onely power to giue the successe thereunto: and 1.Cor. 3.6. as *Paule* saith, he *planteth*, *Apollos watereth*; *but it is God onely that giueth the increase*. Therefore (my sonne) first of all things, learne to know and loue that God, whom-to ye haue a double obligation; first, for that he made you a man; and next, for that he made you a litle God to sit on his throne, and rule ouer other men. Remember, that as in dignitie he hath erected you aboue others, so ought yee in thankfulnesse towards him, go as farre beyond all others. A moate in anothers eye, is a beame into yours: a blemish in another, is a leaprouse byle into you: and a veniall sinne (as the Papists call it) in another, is a great crime into you. Thinke not therefore, that the highnesse of your dignitie diminisheth your faults (much lesse giueth you a licence to sinne) but by the contrarie, your

Double bond of a Prince to God.

The greatnesse of the fault of a Prince.

your fault ſhall be aggrauated, according to the height of your dignity; any ſinne that ye commit, not being a ſingle ſinne, procuring but the fall of one; but being an exemplare ſinne, and therefore drawing with it the whole multitude to be guiltie of the ſame. Remember then, that this gliſtring worldly glorie of Kings, is giuen them by God, to teach thē to preaſſe ſo to gliſter and ſhine before their people, in all workes of ſanctification and righteouſneſſe, that their perſons as bright lampes of godlineſſe and vertue may, going in and out before their people, giue light to all their ſteps. Remember alſo, that by the right knowledge, and feare of God (which is *the beginning of wiſedome*, as *Salomon* ſaith) yee ſhall know all the things neceſſarie for the diſcharge of your duty, both as a Chriſtian, and as a King; ſeeing in him, as in a mirrour, the courſe of all earthly things, whereof he is the ſpring and onely moouer.

The true glorie of Kings.

Prou. 9. 10.

Now, the onely way to bring you to this knowledge, is diligently to

The meanes to know God.

reade his word, and earneſtly to pray for the right vnderſtanding thereof.

Ioh.5.39. *Search the Scriptures*, ſaith Chriſt, *for they beare teſtimonie of me*: and, *The*

2.Tim.3. 16.17. *whole Scripture*, ſayth Paule, *is giuen by inſpiration of God, and is profitable to teach, to conuince, to correct, & to inſtruct in righteouſneſſe; that the mã of God may be abſolute, being made perfit vnto al good workes*. And moſt properly of any other, belongeth the reading thereof

Deut. 17. vnto Kings, ſince in that part of Scripture, where the godly Kings are firſt made mention of, that were ordained to rule ouer the people of God, there is an expreſſe and moſt notable exhortation and commaundement giuen them, to reade and meditate in the law of God. I ioyne to this, the carefull hearing of the doctrine with attendance and reuerence: for *Faith*

Rom.10. 17. *commeth by hearing*, ſayth the ſame Apoſtle. But aboue all, beware yee wreſt not the word to your owne appetite, as ouer-many do, making it like a bell to ſound as yee pleaſe to interprete: but by the contrarie, frame

all

all your affections, to follow preciſely the rule there ſet downe.

VVherein chiefly the vvhole Scripture conſiſteth.

The whole Scripture chiefly containeth two things: a command, and a prohibition; to do ſuch things, and to abſtaine from the contrarie. Obey in both: neither thinke it enough to abſtaine from euill, and do no good; nor thinke not, that if yee do manie good things, it may ſerue you for a cloake to mixe euill turnes therewith. And as in theſe two points, the whole Scripture principally conſiſteth: ſo in two degrees ſtandeth the whole Seruice of God by man: interiour, or vpward; exteriour, or downeward: the firſt, by prayer in faith towards God; the next, by workes flowing therefra before the world: which is nothing elſe, but the exerciſe of Religion towards God, and of equitie towards your neighbour.

Two degrees of the Seruice of God.

A regardable paterne.

As for the particular pointes of Religion, I neede not to dilate them; I am no hypocrite, follow my foote-ſteppes, and your owne preſent education therein. I thanke God, I

was neuer aſhamed to giue account of my profeſſion, howſoeuer the malitious lying tongues of ſome haue traduced me: and if my conſcience had not reſolued me, that all my Religion preſently profeſſed by me and my kingdome, was grounded vpon the plaine wordes of the Scripture, without the which all points of Religion are ſuperfluous, as any thing contrary to the ſame is abhomination, I had neuer outwardly avowed it, for pleaſure or awe of any fleſh.

And as for the points of equity towards your neighbour (becauſe that will fall in properly, vpon the ſecond part concerning a kings office) I leaue it to the owne roome.

Religion. For the firſt part then of mans ſeruice to his God, which is Religion, that is, the worſhippe of God according to his reuealed will, it is wholely grounded vppon the Scripture, as I haue alreadie ſayd, quickened by faith, and conſerued by conſcience. For the Scripture, I haue now ſpoken of it in generall: but that ye may the

the more readily make choiſe of any part thereof, for your inſtruction or comfort, remember ſhortly this methode.

The whole Scripture is dited by Gods Spirit, thereby, as by his liuely word, to inſtruct and rule the whole Church militant to the ende of the world. It is compoſed of two parts, the Old and New Teſtament. The ground of the former is the Law, which ſheweth our ſinne, and containeth Iuſtice: the ground of the other is Chriſt, who pardoning ſinne containeth Grace. The ſumme of the Law is the ten Commaundements, more largely dilated in the bookes of *Moſes*, interpreted and applied by the Prophets: and by the hiſtories, are the examples ſhewed of obedience or diſobedience thereto, and what *præmium* or *pœna* was accordingly giuen by God. But becauſe no man was able to keepe the Law, nor any part thereof, it pleaſed God of his infinite wiſedome and goodneſſe, to incarnate his onely Sonne in our nature, for ſatiſ-

The methode of Scripture.

Of the Law.

faction of his iuſtice in his ſuffering for vs: that ſince we could not be ſaued by doing, we might at leaſt, be ſaued by beleeuing.

Of Grace. The ground therefore of the word of Grace, is contained in the foure hiſtories of the birth, life, death, reſurrection and aſcention of Chriſt. The larger interpretation and vſe thereof, is contained in the Epiſtles of the Apoſtles: and the practiſe in the faithfull or vnfaithfull, with the hiſtorie of the infancy and firſt progreſſe of the Church, is contained in their acts.

Vſe of the Law. Would you then know your ſinne by the Law? reade the bookes of *Moſes* containing it. Would yee haue a Commentarie thereupon? Reade the Prophets, and likewiſe the bookes of the *Prouerbes* and *Eccleſiaſtes*, written by that great paterne of wiſedome *Salomon*; which will not onely ſerue you for inſtruction, how to walke in the obedience of the Law of God, but is alſo ſo full of golden ſentences, and morall precepts, in all things that can concerne your conuerſation in the world,

world, as among all the prophane Philoſophers and Poets, yee ſhall not find ſo rich a ſtore-houſe of precepts of naturall wiſedome, agreeing with the will and diuine wiſedome of God. Would ye ſee how good men are rewarded, and wicked puniſhed? looke the Hiſtoricall partes of theſe ſame bookes of *Moſes*, together with the hiſtories of *Ioſua*, the *Iudges*, *Ezra*, *Nehemiah*, *Eſther*, and *Iob*; but eſpecially the bookes of the *Kings*, and *Chronicles*, wherewith yee ought to be familiarly acquainted: for there ſhall yee ſee your ſelfe, as in a mirrour, in the catalogue either of the good or the euill Kings.

Would yee knowe the doctrine, life and death of our Sauiour Chriſt? reade the Euangeliſts. Would ye be more particularly trained vp in his Schoole? meditate vpon the Epiſtles of the Apoſtles. And would yee be acquainted with the practiſes of that doctrine in the perſons of the Primitiue Church? Caſt vp the Apoſtles Acts. And as to the Apocryphe bookes

Vſe of the Goſpell.

bookes, I omit them, becauſe I am no Papiſt, as I ſaid before: and indeed ſome of them are no wayes like the ditement of the Spirit of God.

Hovv to reade the Scripture.

But when yee reade the Scripture, reade it with a ſanctified & chaſt hart: admire reuerently ſuch obſcure places as ye vnderſtand not, blaming onely your owne capacity: reade with delight the plaine places, and ſtudy carefully to vnderſtand thoſe that are ſomwhat difficile: preaſſe to bee a good textuare; for the Scripture is euer the beſt interpreter of it ſelfe. But preaſſe not curiouſly to ſeeke out farther then is contained therein; for that were ouer vnmannerly a preſumption, to ſtriue to be further vpon Gods ſecrets, then he hath will ye be: for what he thought needfull for vs to know, that hath he reuealed there. And delight moſt in reading ſuch partes of the Scripture, as may beſt ſerue for your inſtruction in your calling; rejecting fooliſh curioſities vppon genealogies and contentions, *which are but vaine and profit not*, as *Paule* ſaith.

Tit. 3. 9.

Now,

Now, as to Faith, which is the nouriſher and quickner of Religion, as I haue alreadie ſayd, It is a ſure perſwaſion and apprehenſion of the promiſes of God, applying them to your ſoule: and therefore may it iuſtly be called, the goldē chaine that linketh the faithfull ſoule to Chriſt. And becauſe it groweth not in our garden, but *is the the free gift of God*, as the ſame Apoſtle ſaith, it muſt be nouriſhed by prayer, which is nothing elſe, but a friendly talking with God.

Faith the nouriſher of Religion.

Philip. 1. 29

As for teaching you the forme of your prayers, the Pſalmes of *Dauid* are the meeteſt ſchoole-maiſter that ye can be acquainted with (next the prayer of our Sauiour, which is the onely rule of prayer:) whereout-of as of moſt rich and pure fountaines, yee may learne all forme of prayer, neceſſarie for your comfort at all occaſions. And ſo much the fitter are they for you, then for the common ſort, in reſpect the compoſer thereof was a king: and therefore beſt behooued to know a kings wants, and what things were

Prayer: and whence to learne the beſt forme thereof.

were meeteſt to be required by a King at Gods hand for remedy thereof.

Seuerall exerciſe of prayer.

Vſe often to pray when yee are quieteſt; eſpecially forget it not in your bed, how oft ſoeuer yee doe it at other times: for publique prayer ſerueth as much for example, as for any particular comfort to the Supplicant.

VVhat rule or regard to be vſed in prayer.

In your prayer, be neither ouer-ſtraunge with God, like the ignorant common ſort, that prayeth nothing but out of books; nor yet ouer-homely with him, like ſome of the vaine Phariſaicall Puritanes, that thinke they rule him vpon their fingers. The former way will breed an vncouth coldneſſe in you towards him: the other, will breede in you a contempt of him. But in your prayer to God ſpeake with all reuerence: for, if a ſubject will not ſpeake but reuerently to a King; much leſſe ſhould any fleſh preſume to talke with God, as with his companion.

VVhat to craue of God.

Craue in your prayer, not onely things ſpirituall, but alſo things temporall,

porall, ſometimes of greater, and ſomtimes of leſſe conſequence; that yee may lay vp in ſtore his graunt of theſe things, for the confirmation of your faith, and to bee an arles-peny vnto you of his loue. Pray, as yee find your heart moueth you, *pro re nata*; but ſee that ye ſute no vnlawfull things, as renenge, luſt, or ſuch like: for that prayer cannot come of faith; *and whatſoeuer is done without faith is ſinne*, as the Apoſtle ſaith. Rom. 14. 23.

When yee obtaine your prayer, thanke him joyfully therefore: if otherwiſe, beare patiently, preaſſing to win him with importunitie, as the widow did the vnrighteous Iudge: and if notwithſtanding thereof ye be not heard, aſſure your ſelfe, God foreſeeth that which yee aske is not for your weale; and learne in time, ſo to interprete all the aduerſities that God ſhall ſend vnto you: So ſhall ye in the middeſt of them, not onely be armed with patience; but joyfully lift vp your eyes from the preſent trouble, to the happie ende that God will turne

How to interpret the iſſue of prayer. Luke 18.

turne it to. And when ye find it once ſo fall out by proofe, arme your ſelfe with the experience thereof againſt the next trouble; aſſuring your ſelfe, though yee cannot in time of the ſhowre ſee thorough the clowd, yet in the end ſhall ye find, God ſent it for your weale, as yee found in the former.

Conſcience the conſeruer of Religion.

And as for Conſcience, which I called the conſeruer of Religion, it is nothing elſe, but the light of knowledge that God hath planted in man: which euer watching ouer all his actions, as it beareth him a joyfull teſtimonie when he does right; ſo choppeth it him with a feeling that hee hath done wrong, when euer he committeth any ſinne. And ſurely, although this conſcience bee a great torture to the wicked, yet is it as great a comfort to the godly, if wee will conſider it rightly. For haue we not a great aduantage, that haue within our ſelues while wee liue here, a count booke and inuentarie of all the crimes that wee ſhall be accuſed of, either at the

The inuentarie of our life.

the houre of our death, or at the great day of iudgement? which when wee pleaſe (yea though wee forget) will chop, and remember vs to looke vpon it; that while we haue leaſure and are here, wee may remember to amend; and ſo at the day of our tryall, compeare with *new and white garments waſhed in the bloud of the Lambe*, as Saint *Iohn* ſaith. Aboue all then, my Sonne, labour to keepe ſound this conſcience, which many prattle of, but ouer-few feele: eſpecially bee carefull to keepe it free from two diſeaſes, wherewith it vſeth oft to be infected; to wit, Leaproſie, and Superſtition: the former is the mother of Atheiſme, the other of Hereſies. By a Leaprouſe conſcience, I meane *a cauterized conſcience*, as *Paule* calleth it, being become ſenſeleſſe of ſinne, through ſleeping in a careleſſe ſecuritie; as King *Dauids* was, after his murther and adulterie, euer till he was wakened by the Prophet *Nathans* ſimilitude. And by Superſtition, I meane, when one reſtraines himſelfe to any other rule in the

Reue. 7. 14.

The diſeaſes of conſcience.

1. Tim. 4. 2.

the ſeruice of God, then is warranted by the word, the onely true ſquare of Gods ſeruice.

Preſeruatiue againſt leaproſie of conſcience.

As for a preſeruatiue againſt this leaproſie, remember euer once in the foure and twentie houres, either in the night, or when yee are at greateſt quiet, to call your ſelfe to account of all your laſt dayes actions; either wherein yee haue committed things ye ſhould not, or omitted the things yee ſhould do, either in your Chriſtian or Kingly calling. And in that account, let not your ſelfe be ſmoothed ouer with that flattering φιλαυτία, which is ouer-kindly a ſickneſſe to all mankind: but cenſure your ſelfe as ſharply, as if ye were your owne enemie; *For if ye iudge your ſelfe, ye ſhall not be iudged*, as the Apoſtle ſaith: and then according to your cenſure, reforme your actions as farre as ye may; eſchewing euer, wilfully and wittingly to contrarie your conſcience. For a ſmall ſinne wilfully committed, with a deliberate reſolution to breake the bridle of conſcience therein, is farre

1.Cor. 11. 31.

farre more grieuous before God, then a greater ſinne committed in a ſuddaine paſſion, when conſcience is a ſleepe. Remember therefore in all your actions, of the great account that yee are one day to make: in all the daies of your life euer learning to die, and liuing euery day as it were your laſt: *Laſt account.*

Omnem crede diem tibi diluxiſſe ſupremum. *Hor. lib. 1. Epiſt.*

And therefore, I would not haue you to pray with the Papiſtes, to bee preſerued from ſuddaine death, but that God would giue you grace ſo to liue, as yee may euery houre of your life be readie for death: ſo ſhall ye attaine to the vertue of true Fortitude, neuer being affraid for the horror of death, come when he liſt. And eſpecially, beware to offend your conſcience, with vſe of ſwearing or lying, ſuppoſe but in jeſt; for oathes are but an vſe, and a ſinne cloathed with no delight nor gaine, and therefore the more inexcuſable, euen in the ſight of men: and lying commeth alſo *True Fortitude.* *Fooliſh vſe of oathes.*

much of a vile vſe, which baniſheth ſhame. Therefore beware euen to denie the truth, which is a ſort of lye, that may beſt be eſchewed by a perſon of your ranke. For if any thing be asked at you that ye thinke not meete to reueale, if ye ſay: That queſtion is not pertinent for them to aske; who dare examine you further? and vſing ſometimes this aunſwer both in true and falſe things that ſhall be asked at you, ſuch vnmannerly people will neuer be the wiſer thereof.

Againſt ſuperſtition.

And for keeping your conſcience ſound from that ſicknes of ſuperſtition, yee muſt neither lay the ſafetie of your conſcience vpon the credite of your owne conceiptes, nor yet of other mens humours, howe great doctors of Diuinitie that euer they bee: but ye muſt onely ground it vpon the expreſſe Scripture: For conſcience not grounded vpon ſure knowledge, is either an ignorant fantaſie, or an arrogant vanitie. Beware therefore in this caſe with two extremities: the one, to beleeue with the Papiſtes, the

Churches

Churches authoritie, better then your owne knowledge: the other, to leane, with the Anabaptiſtes, to your owne conceiptes and dreamed reuelations.

But learne wiſely to diſcerne betwixt points of ſaluation and indifferent things, betwixt ſubſtance and ceremonies; and betwixt the expreſſe commaundement and will of God in his word, and the invention or ordinance of man: ſince all that is neceſſarie for ſalvation is contained in the Scripture. For in any thing that is expreſly commanded or prohibited in the booke of God, ye cannot be ouer preciſe, euen in the leaſt thing; counting euery ſinne, not according to the light eſtimation, and common vſe of it in the world, but as the booke of God counteth of it. But as for all other things not contained in the Scripture, ſpare not to vſe or alter them, as the neceſſitie of the time ſhall require. And when any of the ſpirituall Office-bearers in the Church, ſpeaketh vnto you any

Difference of internall and externall things.

Account of things externall.

thing that is well warranted by the word, reuerence and obey them as the Heraulds of the moſt high God: but, if paſſing that bounds, they vrge you to embrace any of their fantaſies in the place of Gods word, or would colour their particulars with a pretended zeale, acknowledge them for no other then vaine men, exceeding the bounds of their calling; and according to your office, grauely and with authoritie redact them in order againe.

Concluſion. To conclude then, both this purpoſe of conſcience, and the firſt part of this booke; Keepe God more ſparingly in your mouth, but aboundantly in your heart: be preciſe in effect, but ſociall in ſhew: kythe more by your deedes then by your wordes the loue of vertue and hatred of vice: and delight more to bee godlie and vertuous indeed, then to be thought and called ſo; expecting more for your praiſe and reward in heauen, then here: and apply to all your outward actions Chriſtes commaunde,

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to pray and giue your almes ſecretly. So ſhall ye on the one part, be inwardly garniſhed with true Chriſtian humility, not outwardly (with the proud Phariſie) glorying in your godlineſſe; but ſaying, as Chriſt commandeth vs all, when wee haue done all that wee can, *Inutiles ſerui ſumus*: and on the other part, ye ſhall eſchew outwardly before the world, the ſuſpition of filthie proud hypocriſie and deceiptfull diſſimulation. *Luk.* 10.17.

OF A KINGS DVTIE IN HIS OFFICE.

The Second Booke.

BVt as yee are clothed with two callinges, ſo muſt yee be alike carefull for the diſcharge of them both: that as ye are a good Chriſtian, ſo ye may be a good King, diſcharging your office (as I ſhewed before) in the points of juſtice and equitie: which in two ſundry waies ye muſt do: the one, in eſtabliſhing and executing (which is the life of the law) good lawes among your people; the other, by your behauior in your owne perſon, and with your ſeruants, to

The office of a King.

Plato in Polit Iſoc. in Sym.

teach your people by your example: for people are naturally inclined to counterfaite (like Apes) their Princes maners, according to the notable saying of *Plato*, expressed by the Poet:

Plato in Polit.

Claudian. in 4. cons. Hon.

——*Componitur orbis*
Regis ad exemplum: nec sic inflectere sensus
Humanos edicta valent, quàm vita regentis.

For the part of making, and executing of lawes, consider first the true difference betwixt a lawfull good King, and an vsurping Tyrant, and ye shall the more easily vnderstand your dutie herein: for *contraria iuxta se posita magis eluceſcunt*. The one acknowledgeth himselfe ordained for his people, hauing receiued from God a burthen of gouernement whereof he must be count-able: the other thinketh his people ordained for him, a prey to his passions and inordinate appetites, as the fruites of his magnanimitie. And therefore, as their endes are directly contrarie: so are their whole actions, as meanes, whereby they

Difference of a King and a Tyrant. Plato in Polit.

Arist. 5. Polit.

they preasse to attaine to their endes. A good King, thinking his higheſt honour to conſiſt in the due diſcharge of his calling, employeth all his ſtudie and paines, to procure and mainetaine, by the making and execution of good lawes, the wel-fare and peace of his people; and as their naturall father and kindly maiſter, thinketh his greateſt contentment ſtandeth in their proſperitie, and his greateſt ſuretie in hauing their hearts, ſubiecting his owne priuate affections and appetites to the weale and ſtanding of his ſubiectes, euer thinking the common intereſſe his chiefeſt particular: where by the contrarie, an vſurping Tyrant, thinking his greateſt honour and felicitie to conſiſt in attaining *per fas, vel nefas*, to his ambitious pretences, thinketh neuer himſelfe ſure, but by the diſſention and factions among his people; and counterfeiting the Sainte while he once creepe in credit, will then (by inuerting all good lawes to ſerue onely for his vnruly priuate affections) frame the

Xen. 8. Cyr. Cic. lib. 5. de Rep.

Ariſt. 5. Polit. Tacit. 4. hiſt.

the Common-weale ever to advaunce his particular; building his ſuretie vpon his peoples miſerie: and in the end (as a ſtep-father and an vncouth hireling) make vp his owne hand vpon the ruines of the Republicke. And according to their actions, ſo receiue they their reward. For a good King (after a happie and famous Raigne) dieth in peace, lamented by his Subjects, and admired by his neighbours; and leauing a reuerent renowne behinde him in earth, obtaineth the crowne of eternall felicitie in heauen. And although ſome of them (which falleth out very rarely) may bee cut off by the reaſon of ſome vnnaturall ſubjects; yet liueth their fame after them, and ſome notable plague faileth neuer to ouer-take the Committers in this life, beſides ther infamie to all poſterities hereafter. Where by the contrarie, a Tyrannes miſerable and infamous life, armeth in end his owne ſubiects to become his burreaux: and although that rebellion bee euer vnlawfull on their part, yet is the

The iſſue and rewards of a good King.

Cic. 6. de Rep.

The iſſue of Tyrannes Ariſt. 5. Polit. Iſocr. in Sym.

world

world ſo wearied of him, that his fall is little meaned by the reſt of his ſubjects, and but ſmiled at by his neighbours. And beſides the infamous memorie he leaueth behinde him here, and the endleſſe paine he ſuſtaineth hereafter, it oft falleth out, that the Committers not onely eſcape vnpuniſhed; but farther, the fact will remaine as allowed by the lawe in diuerſe ages thereafter. It is eaſie then for you (my Sonne) to make a choyſe of one of theſe two ſortes of rules, by following the way of vertue to eſtabliſh your ſtanding; yea, in caſe ye fell in the high way, yet ſhould it be with the honourable report, and juſt regrate of all honeſt men.

Anent the making of lawes.

And therefore to returne to my purpoſe anent the gouernement of your ſubjects, by making and putting good lawes to execution; I remitte the making of them to your owne diſcretion, as yee ſhall finde the neceſſitie of newe-riſing corruptions to require them: for, *ex malis moribus bonæ leges natæ ſunt*: beſides, that in this coun-

countrie, we haue alreadie moe good lawes then are well executed; and am onely to insist in your forme of gouernment anent their execution. Onely remember, that as Parliaments haue beene ordained for making of lawes: so yee abuse not their institution, in holding them for any mens particulars. For as a Parliament is the honourablest and highest judgement in the land (as beeing the Kings head Court) if it bee well vsed, which is by making of good lawes in it: so is it the in-justest judgement seate that may bee, beeing abused to mens particulars; irreuocable decreits against particular parties beeing giuen therein vnder colour of generall lawes, and oft-times the Estates not knowing themselues whom thereby they hurt. And therefore hold no Parliaments but for necessitie of new lawes, which would be but seldome: for few lawes and well put in execution, are best in a well ruled Common-weale. As for the matter of fore-faltures, which also are done in Parliament, it is not good

The authoritie and true vse of Parliaments.

L. 12. Tab.

good tigging with theſe things: but my aduice is, ye fore-fault none but for ſuch odious crimes as may make them vnworthie euer to bee reſtored againe; and for ſmaller offences, yee haue other penalties ſharpe enough to be vſed againſt them. *Cic. 3. de leg. pro D. ſ. & pro Seſt.*

And as for the execution of good lawes, whereat I left, remember that among the differences that I put betwixt the formes of the gouernement of a good King, and an vſurping Tyrant; I ſhew how a Tyrant would enter like a Saint while hee found himſelfe faſt vnder-foote, and then would ſuffer his vnruly affections to burſt foorth. Therefore be yee contrarie at your firſt entrie to your Kingdome, to that *Quinquennium Neronis*, with his tender-hearted wiſh, *Vellem neſcirem literas*, in giuing the lawfull execution againſt all breakers thereof but exception. For ſince yee come not to your Raigne *precariò*, nor by conqueſt, but by right and due diſcent; feare no vproares for doing of iuſtice, ſince yee may aſſure your ſelfe, the *Anent the execution of lawes.* *A iuſt ſeueritie to be vſed at firſt.* *Sen. de cl. Ar. 7. pol.*

Plato 2. & 10. de Repub. Cic. ad Q. fr.

the moſt part of your people will euer naturally fauour juſtice: prouiding alwaies, that ye doe it onely for loue to juſtice, and not for ſatisfying any particular paſſions of yours, vnder colour thereof: otherwiſe, how juſtly that euer the offender deſerue it, yee are guiltie of murther before God. For ye muſt conſider, that God euer looketh to your inward intention in all your actions.

A good mixture. Plato in Pol. & 9. de L. Sal. orat. ad Cæſar.

And when yee haue by the ſeueritie of juſtice once ſetled your countries, and made them knowe that yee can ſtrike, then may yee thereafter all the dayes of your life mixe juſtice with mercie; puniſhing or ſparing, as ye ſhall find the crime to haue beene wilfully or raſhly committed, and according to the by-paſt behauiour of the committer. For if otherwiſe yee kyth your clemencie at the firſt, the offences would ſoone come to ſuch heapes, and the contempt of you growe ſo great, that when yee would fall to puniſh, the number of them to be puniſhed would exceede

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the innocent; and ye would be troubled to resolue whome-at to beginne: and against your nature would bee compelled then to warcke many, whome the chastisement of few in the beginning might haue preserued. But in this, my ouer-deare bought experience may serue you for a sufficient lesson. For I confesse, where I thought (by being gracious at the beginning) to winne all mens hearts to a louing and willing obedience, I by the contrarie found, the disorder of the countrie, and the losse of my thankes to be all my reward. *A deare president.*

But as this seuere justice of yours vpon all offences would be but for a time, (as I haue alreadie sayd) so is there some horrible crimes that yee are bound in conscience neuer to forgiue: such as Witch-craft, wilfull murther, Incest (especially within the degrees of consanguinitie) Sodomie, Poysoning, and false coine. As for offences against your owne person and authority, since the fault concerneth your selfe, I remitte to your owne *Crimes vnpardonable.* *Treason against the*

Prince his person or authoritie.

owne choiſe to puniſh or pardon therein, as your heart ſerueth you, and according to the circumſtances of the turne, and the qualitie of the committer.

Here would I alſo eike another crime to be vnpardonable, if I ſhould not bee thought partiall: but the fatherly loue I beare you, will make me breake the bounds of ſhame in opening it vnto you. It is then, the falſe and vnreuerent writing or ſpeaking of malicious men againſt your Parents and Predeceſſors. Ye knowe the commaund in Gods law, *Honour your Father and Mother*: and conſequently, ſen yee are the lawfull magiſtrate, ſuffer not, both your Princes and your Parents to be diſhonoured by any; eſpecially, ſith the example alſo toucheth your ſelfe, in leauing thereby to your ſucceſſors, the meaſure of that which they ſhall mette out againe to you in your like behalfe. I graunt we haue all our faultes, which, priuately betwixt you and God, ſhould ſerue you for examples

Stayning of the bloud.

Exod.20. 12.

Plato 4. de Legib.

to

to meditate vpon, and mend in your perſon; but ſhould not bee a matter of diſcourſe to others whatſoeuer. And ſith yee are come of as honourable Predeceſſours as any Prince liuing, repreſſe the inſolence of ſuch, as vnder pretence to taxe a vice in the perſon, ſeekes craftily to ſtaine the race, and to ſteale the affection of the people from their poſteritie. For howe can they loue you, that hated them whome of yee are come? Wherefore deſtroy men innocent yong ſucking Wolues and Foxes, but for the hatred they beare to their race? And why will a coult of a Courſer of Naples, giue a greater price in a market, then an Aſſe-coult, but for loue of the race? It is therefore a thing monſtrous, to ſee a man loue the childe, and hate the Parents: as on the other parte, the infaming and making odious of the parent, is the readieſt way to bring the ſonne in contempt. And for concluſion of this point, I may alſo alledge my owne experience. For

beſides the iudgements of God, that with my eyes I haue ſeene fall vpon all them that were chiefe traitours to my parents, I may iuſtly affirme, I neuer found yet a conſtant biding by me in all my ſtraits, by any that were of perfite age in my parentes daies, but only by ſuch as conſtantly bode by them. I meane ſpecially by them that ſerued the Queene my mother: for ſo that I diſcharge my conſcience to you, my Son, in reuealing to you the trueth, I care not, what any traitour or treaſon-allower thinke of it.

Of oppreſſion.

And although the crime of oppreſſion be not in this ranke of vnpardonable crimes, yet the ouer-common vſe of it in this nation, as if it were a vertue, eſpecially by the greateſt rank of ſubiects in the land, requireth the King to be a ſharpe cenſurer thereof. Be diligent therefore to trie, and awfull to beate downe the hornes of proude oppreſſors: embrace the quarrell of the poore and diſtreſſed, as your owne particular, thinking it your greateſt honour to repreſſe the op-

Ariſt. 5. Polit. Iſocrat. de reg. Cic. in Of. & ad Qu. fr.

oppreſſours: care for the pleaſure of none, neither ſpare yee any paines in your own perſon, to ſee their wrongs redreſſed: & remember of the honorable ſtile giuen to my grand-father of worthy memorie, in being called *the poore mans King*. And as the moſt part of a Kings office ſtandeth in deciding that queſtion of *Meum*, and *Tuum*, among his ſubiectes; ſo remember when yee ſit in iudgement, that the Throne ye ſit on is Gods, as *Moſes* ſaieth, and ſway neither to the right hand nor to the left, eyther louing the rich, or pittying the poore. Iuſtice ſhould be blinde and friendleſſe: it is not there ye ſhould reward your friendes, or ſeeke to croſſe your enemies.

The true glory of Kings.

A memorable and worthy patterne.

Deut. 1. Plato in Polit. Cic. ad Q. frat. Ariſt. 1. Ret. Pl. in Iſ.

Heere now ſpeaking of oppreſſours and of iuſtice, the people leadeth mee to ſpeake of Hie-land and Bordour oppreſſions. As for the Hielands, I ſhortly comprehend them all in two ſorts of people: the one, that dwelleth in our maine lande, that are barbarous for the moſt parte, and yet

Of the high lands.

mixed with ſome ſhewe of ciuilitie: the other, that dwelleth in the Iles, & are all vtterly barbarous, without any ſort or ſhewe of ciuilitie. For the firſt ſorte, put ſtraitely to execution the lawes made alreadie by me againſt the Ouer-lords, and the chiefes of their Clannes, and it will be no difficultie to danton them. As for the other ſort, follow forth the courſe that I haue intended, in planting Colonies among them of anſwerable Inlands ſubiects, that within ſhort time may reforme and ciuilize the beſt inclined among them: rooting out, or tranſporting the barbarous and ſtubborne ſort, and planting ciuilitie in their roomes.

Of the borders. But as for the Bordours, becauſe I know, if yee enjoy not this whole Ile, according to Gods right & your lineal diſcent, ye wil neuer get leaue to brooke this north and barreneſt part therof, no, nor your owne head wheron the Crowne ſhould ſtand: I need not in that caſe trouble you with them: for then they will be the mid-

middeſt of the Ile, and ſo as eaſily ruled as any part thereof.

A neceſſary point in a good gouernment. Plato in Polyt.

And that ye may the readier with wiſedome and iuſtice gouerne your ſubiectes, by knowing what vices they are naturally moſt enclined to, as a good Phiſitian, who muſt firſt knowe what peccant humoures his patiẽt naturally is moſt ſubiect vnto, before hee can beginne his cure: I ſhall therefore ſhortly note vnto you, the principall faults that euery ranke of the people of this countrey is moſt affected vnto. And as for England, I will not ſpeake by geſſe of them, neuer hauing bene among them; although I hope in that God, who euer fauoureth the right, before I die, to bee as well acquainted with theyr faſhions.

A conſideratiõ of the three Eſtates.

As the whole Subiectes of our Countrey (by the auntient and fundamentall policie of our kingdome) are diuided into three eſtates; ſo is euery eſtate heereof generally ſubiect to ſome ſpeciall vices; which in a maner by long habitude, are thought

rather vertue then vice among them: not that euery particular man, in any of these rankes of man, is subiect vnto them; for there is good and euill of all sortes: but that I meane, I haue founde by experience, these vices to haue taken greatest holde with these rankes of men.

And first, that I preiudge not the Church of her auntient priuiledges, reason would shee should haue the first place, for orders sake, in this catalogue.

The diseases of the church.

The naturall sickneſſe that haue euer troubled, and bene the decay of all the Churches, since the beginning of the world, changing the candlesticke from one to an other, as *Iohn* saith, haue bene Pride, Ambition, and Auarice: and now last, these same infirmities wrought the ouerthrowe of the Popish Church, in this countrey and diuers others. But the reformation of Religion in *Scotland*, being extraordiarily wrought by God, wherein many things were inordinately done by a popular tumult

mult and rebellion, of ſuch as blindely were doing the worke of God, but clogged with their owne paſſiõs and particular reſpects, as well appeared by the deſtruction of our policie; and not proceeding from the Princes order, as it did in our neighbour countrey of England, as likewiſe in Denmarke, and ſundry partes of Germanie; ſome fierie ſpirited men in the miniſtrie, gotte ſuch a guiding of the people at that time of confuſion, as finding the guſt of gouernment ſweete, they begouth to fantaſie to themſelues, a Democraticke forme of gouernment: and hauing (by the iniquitie of time) bin ouer-well baited vpon the wracke, firſt of my Grandmother, and next of my owne Mother, and after vſurping the libertie of the time in my long minoritie, ſetled themſelues ſo faſt vpon that imagined Democracie, as they fed themſelues with the hope to become *Tribuni plebis*: and ſo in a popular gouernment by leading the people by the noſe, to beare the ſway of all the

The occaſion of the Tribunate of ſome Puritans.

Such were the Demagogi at Athens.

rule. And for this cauſe, there neuer roſe faction in the time of my minoritie, nor trouble ſen-ſyne, but they that were vpon that factious parte, were euer careful to perſwade and allure theſe vnruly ſpirites among the miniſterie, to ſpouſe that quarell as their owne: wher-through I was oft-times calumniated in theyr popular ſermons, nor for any euill or vice in me, but becauſe I was a King, which they thought the higheſt euill. And becauſe they were aſhamed to profeſſe this quarell, they were buſie to looke narrowly in all my actions, & I warrant you a moate in my eye, yea a falſe reporte was matter enough for them to worke vpon: and yet for all their cunning, whereby they pretended to diſtinguiſh the lawfulneſſe of the office, from the vice of the perſon, ſome of them would ſometimes ſnapper out well groſſely with the truth of their intentions: informing the deople, that all Kings and Princes were naturally enemies to the libertie of the Church, and could neuer pati-

Their formes in the State.

Their raiſing the ground of princelly rule.

patiently beare the yoke of Christe, with such sounde doctrine fed they their flockes. And becauſe the learned, graue, and honeſt men of the miniſtery, were euer aſhamed and offended with their temeritie and preſumption, preaſſing by all good meanes by theyr authoritie and example, to reduce them to a greater moderation, there could be no way found out ſo meete in their conceit, that were turbulent ſpirits among them, for maintaining their plottes, as Paritie in the Church: whereby the ignorants were imboldned (as baiards) to cry the learned, godly and modeſt out of it: Paritie the mother of Confuſion, and enemy to Vnitie, which is the mother of order. For if by the example thereof, once eſtabliſhed in the Eccleſiaſticall gouernment, the politicke and ciuill eſtate ſhould be drawne to the like, the greate confuſion that therevppon would ariſe may eaſily be diſcerned. Take heede therefore (my Sonne) to ſuch PVRITANS, very peſtes in the Church,

Their pretence of Paritie.

An euill sorte of seed-men in the state

Church and common-weale: whom no deserts can oblige; neither oathes or promises bind; breathing nothing but sedition and calumnies, aspyring without measure, railing without reason, and making their owne imaginations (without any warrant of the worde) the square of their cõscience. I protest before the great God, and since I am here as vpõ my Testament, it is no place for me to lie in, that ye shall neuer finde with any Hie-land or Bordor theeues greater ingratitude, and moe lies and vile periuries, thẽ with these phanatick spirits. And suffer not the principalles of them to brooke your lande, if ye like to sit at rest: except ye would keepe them for trying your patience, as *Socrates* did an euill wife.

Xantippe.

Preseruatiue against such poyson.

And for preseruatiue against their poison, entertaine and aduance the godly, learned, and modest men of the ministry, whom-of (God be praised) there lacketh not a sufficient number: and by theyr prouision to Bishoprickes & Benefices (annulling

that

that vile act of Annexation, if ye find it not done to your hand) ye ſhall not onely banniſh their conceited Paritie, whereof I haue ſpoken, and their other imaginarie groundes; which can neither ſtand with the order of the Church, nor the peace of a Common-weale, and well ruled Monarchie, but alſo ſhall yee re-eſtabliſh the olde inſtitution of three Eſtates in Parlament, which can no otherwiſe be done. But in this I hope (if God ſpare me daies) to make you a faire entry; alwaies where I leaue, follow yee my ſteps.

Paratie incompatible with a Monarchie.

And to end my aduice anent the Church eſtate, cheriſhe no man more than a good Paſtor, hate no man more than a proude Puritane: thinking it one of your faireſt ſtiles, to be called a louing nouriſh-Father to the Church; ſeeing all the Churches within your dominions planted with good Paſtors, the Schooles (the ſeminary of the church) maintained, the doctrine and diſcipline preſerued in puritie, according to Gods word,

Generall aduice in behalfe of the church

worde, a ſufficient prouiſion for their ſuſtentation, a comely order in their policie, pride puniſhed, humilitie aduanced, and they ſo to reuerence their ſuperiors, & their flockes them, as the flouriſhing of your church in pietie, peace, and learning, may be one of the chiefe pointes of your earthly glory: being euer alike ware with both the extremities, as well as ye repreſſe the vaine Puritan, ſo not to ſuffer proud Papall Biſhops: but as ſome for their qualities wil deſerue to be preferred before others, ſo chaine them with ſuch bonds as may preſerue that eſtate from creeping to corruption.

Of the Nobilitie, and their formes.

The next eſtate now that by order commeth in purpoſe, according to their rankes in Parliament, is the Nobilitie, although ſecond in ranke, yet ouer-farre firſt in greatneſſe and power, either to do good or euil, as they are inclined.

The naturall ſickneſſe, that I haue perceiued this eſtate ſubiect to in my time, hath bene, a fectleſſe arrogant conceit

conceit of their greatneſſe & power: drinking in with their verie nourſ-milke, that their honor ſtood in committing three points of iniquitie: to thrall, by oppreſſion, the meaner ſort that dwelleth neere them, to their ſeruice and following, although they hold nothing of them: to maintaine their ſeruants and dependers in anie wrong, although they be not anſwerable to the lawes (for any bodie will maintaine his man in a right cauſe) and for any diſpleaſure, that they apprehend to be doone vnto them by their neighbour, to take vp a plaine feide againſt him, and (without reſpect to God, King, or commonweale) to bang it out brauely, he and all his kinne, againſt him and all his: yea they will thinke the King farre in their common, in-caſe they agree to graunt an aſſurance to a ſhort daie, for keeping of the peace: where, by their naturall dutie, they are obliged to obey the lawe, and keep the peace all the daies of their life, vpon the peril of their verie cragges.

For

Remedy of such euils. *Arist. 5. Pol.*

For remeid to these euils in theyr estate, teach your Nobilitie to keepe your lawes as precisely as the meanest: feare not their orping or being discontented, as long as ye rule well, for theyr pretended reformation of princes taketh neuer effect, but where euill gouernment proceedeth. Acquaint your selfe so with all the honest men of your Barrons and Gentlemen, and be in your giuing accesse so open and affable to euery ranke of honest persons, as may make them pearte without scarring at you, to make their owne sutes to you themselues, and not to employ the great Lordes their intercessours, for intercession to Saintes is Papistrie: so shall yee bring to a measure theyr monstrous backes. And for their barbarous feides, put the lawes to due execution made by me there-anent, beginning euer ratheſt at him that yee loue best, and is most obliged vnto you, to make him an example to the rest. For ye shall make all your reformations to begin at your elbowe,

Zen. in Cyr. *Iso. in Eu.* *Cic. ad Q. frat.*

and

and ſo by degrees to flowe to the extremities of the land. And reſt not, vntill ye roote out theſe barbarous feides, that their effectes may be as well ſmoared downe, as their barbarous name is vnknowne to any other nation. For if this treatiſe were written eyther in French or Latine, I could not get them named vnto you but by circumlocution. And for your eaſier aboliſhing of them, put ſharpely to execution my Lawes made againſt Gunnes and traiterous Piſtolets, thinking in your heart, terming in your ſpeech, and vſing by your puniſhments, all ſuch as weare and vſe them, as brigands and cut-throates.

On the other part, eſchew the other extremitie, in lightlying & contemning your Nobilitie. Remember how that errour brake the King my grand-fathers hart. But conſider that vertue followeth ofteſt noble blood: the worthineſſe of their anteceſſours craueth a reuerent regard to be had vnto them: honour them therefore that are obedient to the lawe among them,

Pla. in 1. Al. in pol. & 5. de l. Ariſt. 2. cæ.

them, as Peeres and Fathers of your land: the more frequently that your Court can bee garniſhed with them, thinke it the more your honour, acquainting and employing them in all your greateſt affaires, ſen it is they muſt be your armes and executers of your lawes: and ſo vſe your ſelfe louingly to the obedient, and rigorouſly to the ſtubborne, as may make the greateſt of them to thinke, that the chiefeſt point of theyr honour, ſtandeth in ſtriuing with the meaneſt of the land in humilitie towards you, & obedience to your lawes: beating euer in their eares, that one of the principall pointes of ſeruice that yee craue of them, is, in their perſons to practiſe, & by their power to procure due obedience to the lawe, without the which, no ſeruice they can make, can be agreeable vnto you.

Zen. in Cyr.

Of Shiref-domes and Regalities.

But the greateſt hinderance to the execution of our Lawes in this countrie, are theſe heritable Shiref-domes and Regalities, which being in the hands of the great men, do wracke

wracke the whole Countrie. For which I knowe no preſent remedie, but by taking the ſharper account of them in their offices; vſing all puniſhment againſt the ſlouthfull, that the law will permit: and euer as they vaike, for anie offences committed by them, diſpone them neuer heritablie againe: preaſſing, with time, to drawe it to the laudable cuſtome of England: which yee may the eaſilier doe, being king of both, as I hope in God ye ſhall.

Ar. 2 pol.

Laudable cuſtome of England.

And as to the third and laſt eſtate, which is our Burghes (for the ſmall Barrones are but an inferiour part of the Nobilitie and of their eſtate) they are compoſed of two ſorts of men; Merchants and Craftſ-men: either of theſe ſorts being ſubiect to their own infirmities.

The third eſtate.

The Merchants thinke the whole common-weale ordained for making them vp, and accounting it their lawfull gaine and trade, to enrich themſelues vpon the loſſe of all the reſt of the people, they tranſporte

The formes of the merchãts.

from vs things neceſſarie; bringing backe ſometimes vnneceſſarie things, and at other times nothing at all. They buy for vs the worſt wares, and ſell them at the deereſt prices: and albeit the victualles fall or riſe of their prices, according to the aboundance or skantneſſe thereof; yet the prices of their wares euer riſe, but neuer fall: being as conſtant in that their euill cuſtome, as if it were a ſetled law for them. They are alſo the ſpecial cauſe of the corruption of the coine, tranſporting all our owne, and bringing in forraine, vpon what price they pleaſe to ſet on it. For order putting to them, put the good lawes in execution that are alreadie made anent theſe abuſes: but eſpecially doe three things. Eſtabliſh honeſt, diligent, but fewe ſearchers, for manie hands make ſlight worke; and haue an honeſt and diligent Theſaurer to take count of them. Permit and allure forraine merchants to trade heere: ſo ſhall yee haue beſt and beſt cheape wares, not buying them at the third hand.

Pl. 2. de Rep. 8. & 11 de leg.

hand. And set euerie yeare downe a certaine price of al things; considering first, howe it is in other Countries: and the price beeing set reasonablie downe, if the Merchants will not bring them home on the price, crie forrainers free to bring them.

And because I haue made mention heere of the coine, make your moneie of fine Golde and siluer; causing the people bee paied with substance, and not abused with number: so shall yee inrich the commonweale, and haue a great treasure laide vp in store, if yee fall in warres or in anie straits. For the making it baser will breede your commoditie; but it is not to be vsed, but at a great necessitie. *Aduice a-gainst the coine.*

And the Crafte-men thinke, wee should be content with their worke, howe bad and deere so euer it be: and if they in anie thing be controlled, vp goeth the blew-blanket. But for their part take example by England, howe it hath flourished both in wealth and policie, since the strangers Crafte- *Of craftesmē Pl. 11. de leg.* *A good policy of England.*

men came in among them. Therefore not onlie permit, but allure ſtrangers to come heere alſo: taking as ſtraite order for repreſſing the mutining of ours at them, as was done in England, at their firſt in-bringing there.

Pla. 9. de leg.

A generall faulte in the people.

But vnto one fault, is al the common people of this Kingdome ſubiect, as wel burgh as land; which is, to iudge and ſpeake raſhlie of their Prince: ſetting the common-weale vpon foure proppes, as wee cal it; euer weary of the preſent eſtate, and deſirous of nouelties. For remedie whereof (beſides the execution of lawes that are to bee vſed againſt vnreuerent ſpeakers) I know no better meane, then ſo to rule, as may iuſtlie ſtop their mouthes, from al ſuch idle and vnreuerent ſpeeches: and ſo to proppe the weale of your people, with prouident care for their good gouernment; that iuſtlie, *Momus* himſelfe may haue no grounde to grudge at: and yet ſo to temper and mixe your ſeueritie with mildenſſe, that

Sal. in Iug.

as

as the vniuſt railers may bee reſtrained with a reuerent awe; ſo the good and louing ſubiects, maie not onlie liue in ſuretie and wealth, but be ſtirred vp and inuited by your benigne courteſies, to open their mouthes in the iuſt praiſe of your ſo wel moderated regiment. In reſpect whereof, and therewith alſo the more to allure them to a common amitie among themſelues, certaine daies in the yeare would bee appointed, for delighting the people with publike ſpectacles of al honeſt games, and exerciſe of armes: as alſo for conveening of neighbours, for entertaining friendſhip and hartlineſſe, by honeſt feaſting and merineſſe. For I cannot ſee what greater ſuperſtition can be in making plaies and lawful games in Maie, and good cheere at Chriſtmaſſe, then in eating fiſh in Lent, and vppon fridaies; the Papiſts aſwel vſing the one as the other: ſo that alwaies the Sabbothes be kept holie, and no vnlawful paſtime bee vſed. And as this forme of contenting the peoples

Ar. 5. pol
Iſoc. in paneg.

mindes, hath beene vſed in all well gouerned Republickes: ſo wil it make you to performe in your gouernemẽt that olde good ſentence,

Hor. de art. Poet.

Omne tulit punctum, qui miſcuit vtile dulci.

Ye ſee nowe (my Sonne) howe for the zeale I beare to acquaint you with the plaine and ſingle veritie of all things, I haue not ſpared to be ſomething ſatyrick, in touching wel quickly the faultes in all the eſtates of my kingdome. But I proteſt before God, I do it with the fatherlie loue that I owe to them all: onelie hating their vices, wherof there is a good number of honeſt men free in euerie eſtate.

And becauſe, for the better reformation of all theſe abuſes among your eſtates, it will bee a great helpe vnto you, to bee well acquainted with the nature and humours of all your ſubiects, and to knowe particularlie the eſtate of euerie part of your dominions; I would therefore counſel you, once in the yeare to viſite the principal parts of the countrie ye ſhal-bein

Pla. in pol. & Min. Tac. 7. an. Mart.

for

for the time: and becauſe, I hope ye ſhall be King of moe countries than this; once in the three yeares to viſite all your kingdomes: not lipening to Vice-roies, but hearing your ſelfe their complaints, and hauing ordinarie counſels and juſtice-ſeates in euerie kingdome, of their owne countrimen: and the principal matters euer to be decided by your ſelfe when yee come in thoſe parts.

Ye haue alſo to conſider, that yee muſt not onely bee careſull to keepe your ſubiects, from receiuing anie wrong of others within; but alſo yee muſt bee careſull to keepe them from the wrong of anie forraine Prince without: ſen the ſword is giuen you by God, not onelie to reuenge vpon your owne ſubiects, the wrongs committed amongſt themſelues; but further, to reuenge and free them of forraine iniuries done vnto them. And therfore warres vpon iuſt quarrels are lawful: but aboue all, let not ỹ wrong cauſe be on your ſide.

Protection from forraine iniuries.

Xen. 8. Cyr. Ar. 5. po. Polib. 6. Dion. Hal. de Roma.

Vſe all other princes as your bre- *What forme*

to be vſed with other princes.

thren, honeſtly and kindely: Keepe preciſely your promiſe vnto them, although to your hurt: Striue with euerie one of them in curteſie and thankfulneſſe: and as with all men, ſo eſpecially with them, be plaine and truth-full, keeping euer that Chriſtian rule, *To doe as ye would be done to:* eſpeciallie in counting rebellion againſt anie other Prince, a crime againſt your owne ſelfe, becauſe of the preparatiue. Supplie not therefore, nor truſt not other Princes rebelles, but pitie and ſuccour all lawfull princes in their troubles. But if anie of them will not abſtaine, notwithſtanding whatſoeuer your good deſerts, to wrong you or your ſubiects, craue redreſſe at leaſure, heare and doe all reaſon: and if no offer that is lawfull or honourable, can make him to abſtaine, nor repaire his wrong doing, then for laſt refuge, commit the iuſtneſſe of your cauſe to God: giuing firſt honeſtlie vp with him, and in a publike and honourable forme.

Iſoc. in Plat. & Parag.

Ar. ad A. Var. 11. de V. P. R. Cic. 2. Off. Liu. lib. 4.

Liu. lib. 1. Cic. eod.

But omitting nowe to teach you the

the forme of making warres, becauſe that Arte is largelie treated of by manie, and is better learned by practiſe then ſpeculation, I will onelie ſet downe to you heere a few precepts therein. Let firſt the iuſtneſſe of your cauſe be your greateſt ſtrength, and then omitte not to vſe all lawfull means for backing of the ſame. Conſult therefore with no Necromancer nor falſe Prophet vpon the ſucceſſe of your warres, remembring on king *Saules* miſerable end: but keepe your land cleane of all Soothſayers, according to the command in the lawe of God, dilated by *Ieremie*. Neither commit your quarrell to be tried by a Duell: for beſide that generallie all Duell appeareth to bee vnlawfull, committing the quarrel, as it were, to a lot, whereof there is no warrant in the Scripture, ſince the abrogating of the old Lawe: it is ſpecially moſt vnlawfull in the perſon of a King: who being a publike perſon hath no power therefore to diſpoſe of himſelfe, in reſpect, that to his preſerua-

Of warre.

Prop. 4. Eleg.
Lucan. 7.
Varro 11. de V. P. R.

1. Sam. 31.

Deut. 18.

Plut. in Sert. & Ant.

seruation or fall, the safetie or wracke of the whole common-weale is necessarilie coupled, as the bodie is to the head.

Before ye take on warre, play the wise kings part described by Christ; fore-seeing how yee may beare it out with all necessarie prouision: especiallie remember, that moneie is *Nervus belli*. Choose olde experimented Captaines, and yoong able souldiers. Be extreamelie straite and seuere in Martiall Discipline, as well for keeping of order, which is as requisite as hardinesse in the wars, and punishing of slouth, which at a time may put the whole armie in hazard; as likewise for repressing of mutinies which in warres are wonderfull dangerous. And looke to the Spaniard, whose great successe in all his warres, hath onlie come through straitnesse of Discipline and order: for such errours may bee committed in the warres, as cannot bee gotten mended againe.

Luc.14.

Thuc.2.& al. in Iug. Cic. pro l. Man. Demost.Ol.2. Liu.lib.30. Veget.1.

Cæs.1 & 3. de bel. ciuili Prob. in Thras.

Cæs.1.de

Bee in your owne person walkrife, dili-

diligent, & paineful; vſing the aduice of ſuch as are skilfulleſt in the craft, as yee muſt alſo doe in all other. Be homelie with your ſouldiers as your companions, for winning their harts; and extreamlie liberall, for then is no time of ſparing. Be colde & fore-ſeeing in deuiſing, conſtant in your reſolutions, and forward and quicke in your executions. Fortifie well your Campe, and aſſaile not raſhlie without an aduantage: Neither feare not lightlie your enemie. Be curious in deuiſing Stratagems, but alwaies honeſtlie: for of anie thing they worke greateſt effectes in the warres, if ſecrecie bee ioined to inuention. And once or twice in your owne perſon hazard your ſelfe fairelie; but, hauing acquired ſo the fame of courage and magnanimitie, make not a dailie Souldier of your ſelfe, expoſing raſhlie your perſon to euerie perill: but conſerue your ſelfe thereafter for the weale of your peeple; for whoſe ſake ye muſt more care for your ſelfe, then for your owne.

bello ciu. Liu. l. 7. Xen. 1. & 5. Cyr. & de diſcip. mi.

Xen in Ageſ. Pol. l. 5.

Xen. 1. Cyr. Thuc. 5.

Iſoc. ad Phil. Pla. 9. de leg. Liu. l. 22. & 31. Tac. 2. hiſ. Plu. de fort.

And

Of peace.

Isocr. in Arch.

Polib. 3. Cic. 1. Of. & 7. Phil. Tac. 4. his.

And as I haue counſelled you to be ſlowe in taking on a warre; ſo aduiſe I you to bee ſlowe in peace-making. Before yee agree, looke that the grounde of your warres be ſatisfied in your peace, and that yee ſee a good ſuretie for you and your people: otherwaies, an honourable & juſt war is more tolerable, then a diſhonourable and diſaduantageous peace.

But it is not enough to a good King, by the ſceepter of good lawes wel execute to gouerne, and by force of armes to protect his people, if he joyne not therewith his vertuous life in his owne perſon, and in the perſon of his Court and companie: by good example alluring his Subjects to the loue of vertue, and hatred of vice. And therefore (my Sonne) ſith all people are naturallie inclined to followe their Princes example (as I ſhewed you before) let it not be ſaid, that ye command others to keepe the contrarie courſe to that, which in your owne perſon yee practiſe: making ſo your wordes and deedes to

A Kinges life muſt be exemplare.

Pl. in pol. & 4 de leg.

fight

fight together : but by the contrarie, let your owne life be a law-booke and a mirrour to your people; that therein they may read the practise of their owne lawes ; and therein they maie see, by your image, what life they should leade.

And this example in your owne life and person, I likewise diuide in two partes : The first in the gouernement of your Court and followers, in al godlinesse and vertue: the next, in hauing your owne minde decked and enriched so with al vertuous qualities, that therewith yee maie worthilie rule your people. For it is not enough that yee haue and retaine (as prisoners) within your selfe neuer so manie good qualities & vertues, except yee imploie them, and set them on worke, for the weale of them that are committed to your charge: *Virtutis enim laus omnis in actione consistit.*

Plato in Thea. & Euth.

Ar. 1. Eth. Cic. in Of.

First then, as to the gouernement of your Court and followers; King *Dauid* sets downe the best preceptes, that anie wise and Christian King can practise

Of the court Psal. 101.

practiſe in that point. For as ye ought to haue a great care for the ruling well of all your ſubiects, ſo ought ye to haue a double care for the ruling well of your owne ſeruantes; ſince vnto them ye are both a politicke and Oeconomick gouernour. And as euerie one of the people wil delight to followe the example of anie of the Courtiers, as well in euill, as in good: ſo what crime ſo horrible can there be committed & ouerſeene in a courteour, that will not be an exemplare excuſe for anie other boldelie to commit the like? And therefore in two pointes haue yee to take good heede anent your Court and houſeholde. Firſt, in chooſing them wiſelie: next, in carefullie ruling them whom ye haue choſen.

Cic. ad Q. frat.

It is an olde and true ſaying, that a kindelie Auer will neuer become a good horſe: for albeit good education and companie bee great helpes to Nature, and education bee therefore moſte iuſtlie called *Altera natura*: yet is it euill to get out of the

Pla. 5. de leg.

Ar. 2. ec.

flesh,

flesh, that is bred in the bone, as the old prouerbe saith. Be verie ware then in making choise of your seruants and companie; ----*Nam*

Turpius eiicitur, quam non admitti-
tur hospes: *Ouid. 5. de Trist.*

and manie respects may lawfullie let an admission, that will not bee sufficient causes of depriuation.

All your seruauntes and Courte must be composed partly of minors, such as young Lordes, to be brought vp in your companie, or pages and such like; and partly of men of perfect age, for seruing you in such roomes, as ought to bee filled with men of wisedome and discretion. For the first sorte, yee can doe no more, but choose them within age, that are come of a good & vertuous kind, *In fide parentum*, as Baptisme is vsed. For though *anima non venit ex traduce*, but is immediately created by God, and infused from aboue: yet it is most certaine, that vertue or vice will oftentimes, with the heritage, be transferred from the parents

Of the choise of seruants.

Ar. 1. & 5. pol Cic. ad Q. frat.

Witneſſe the experience of the late houſe of Gowrie.

parents to the poſteritie, and runne on a bloud (as the prouerbe is) the ſickneſſe of the mind becomming as kindely to ſome races, as theſe ſickneſſes of the bodie, that infects in the ſeede. Eſpecially chooſe ſuch minors as are come of a true and honeſt race, & haue not had the houſe whereof they are deſcended, infected with falſhood.

Plat.6.de leg.
Ar.2. oec. & 1.pol.

And as for the other ſort of your companie and ſeruants, that ought to be of perfect age; firſt, ſee that they be of a good fame, and without blemiſh: otherwiſe, what can the people think, but that you haue choſen a cõpanie vnto you, according to your owne humour, and ſo haue preferred theſe men, for the loue of their vices and crimes, that ye knew them to be guiltie of? For the people that ſee you not within, cannot iudge of you, but according to the outwarde appearance of your actions and companie, which onely is ſubiect to their ſight. And next, ſee that they be indued with ſuch honeſt qualities, as

Pl.6.de leg.
Iſ.in pan.
Ar.5.pol.

Dem.2.ph.

are

are meete for ſuch offices, as yee ordain them to ſerue in; that your iudgment may be knowne in employing euerie man according to his giftes. And ſhortlie, followe good king *Dauids* counſel in the choiſe of your ſeruants, by ſetting your eies vpon the faithful & vpright of the land to dwel with you. *Plat.7.de Rep.3.& 12. de L.Ariſt. 5.& 6.Pol.* Pſal.101.

But heere I muſt not forget to remember, and according to my fatherlie authoritie, to charge you to preferre ſpecially to your ſeruice, ſo manie as haue trulie ſerued mee, and are able for it: the reſt, honorablie to reward them, preferring their poſteritie before others, as kindlieſt: ſo ſhal ye not onely be beſt ſerued, (for if the haters of your parents cannot loue you, as I ſhewed before, it followeth of neceſſitie their louers muſt loue you) but further, yee ſhall kyth your thankful memorie of your father, and procure the bleſſing of theſe old ſeruants, in not miſſing their old maſter in you; which otherwaies would be turned in a prayer for mee, *A tranſmiſſiõ of hæreditary kindneſſe.*

and a curſe for you. Vſe them therefore when God ſhall call mee, as the teſtimonies of your affection towards me: truſting and aduauncing thoſe fartheſt, whom I found faithfulleſt: which yee muſt not diſcerne by their rewards at my hande (for rewards, as they are called *Bona fortunæ*, ſo are they ſubiect vnto fortune) but according to the truſt I gaue them; hauing oft-times had better heart then hap to the rewarding of ſundrie: And on the other part, as I wiſh you to kyth your conſtant loue towardes them that I loued, ſo deſire I you to kyth in the ſame meaſure, your conſtant hatred to them that I hated: I meane, bring not home, nor reſtore not ſuch, as yee finde ſtanding banniſhed or forefaulted by mee. The contrarie would kyth in you ouer great a contempt of me, and lightneſſe in your owne nature: for how can they be true to the Sonne, that were falſe to the Father?

But to returne to the purpoſe anent the choiſe of your ſeruants, yee

ſhall

ſhall by this wiſe forme of doing, eſchew the inconuenients, that in my minoritie I fell in, anent the choiſe of my ſeruants. For by them that had the commaund where I was brought vp, were my ſeruants put vnto me; not chooſing them that were meeteſt to ſerue me, but whom they thought meeteſt to ſerue their turne about me; as kythed well in many of them at the firſt rebellion raiſed againſt me: which compelled mee to make a great alteration among my ſeruants. And yet the example of that corruption, made me to bee long troubled there-after with ſoliciters, recommending ſeruants vnto me, more for ſeruing in effect, their friendes that put them in, then their maſter that admitted them. Let my example then teach you to follow the rules heere ſet downe: chooſing your ſeruantes for your owne vſe, and not for the vſe of others. And ſince yee muſt be *communis parens* to al your people, ſo chooſe your ſeruantes indifferentlie out of all quarters; not reſpecting

A domeſticke and neere example.

Ar. 2. pol.

other mens appetites, but their owne qualities. For as yee must command al, so reason would, ye should be serued out of all, as yee please to make choise.

Of the officers of the crown. Pl. 3. de Rep. Cic. ad Q. frat. Isoc in Panath. ad Nic. & de pace. Thuc. 6. Plut. in pol.

But speciallie take good heede to the choise of your seruants, that yee præferre to the offices of the crowne and estate: for in other offices ye haue onelie to take heede to your owne weale; but these concerne likewise the weale of your people; for the which yee must bee answer-able to God. Choose then for all these offices, men of knowne wisdome, honestie, and good conscience; wel practised in the points of the craft, that yee ordaine them for; and free of all factions and partialities: but specially free of that filthie vice of Flatterie, the pest of al Princes, and wracke of Republickes. For since in the first part of this treatise, I for-warned you to be warre with your owne outwarde flatterer εἰλακεία; howe much more should yee bee warre with outwarde flatterers, who are nothing so sib to you,

Plato in Phedr. & Menex.

Ar. 5. pol. Is. in sym. Tac. 3. his. Cur. 18.

you, as your ſelfe is; by the ſelling of ſuch counterfeit wares, only preaſſing to ground their greatneſſe vpon your ruines? And therefore be carefull to præferre none, as ye will be anſwerable to God, but onely for their woorthineſſe. But ſpeciallie chooſe honeſt, diligent, meane, but reſponſall men, to be your receiuers in money matters: meane I ſay, that yee may when ye pleaſe, take a ſharpe account of their intromiſſion, without perill of their breeding any trouble to your eſtate: for this ouer-ſight hath beene the greateſt cauſe of my miſthriuing in money matters. Eſpecially put neuer a forrainer, in any principall office of eſtate: for that wil neuer faile to ſtirre vp ſedition and enuy in the countrey-mens harts, both againſt you and him. But (as I ſaide before) if God prouide you with moe countries then this; chooſe the borne men of euery countrey, to bee your chiefe counſellers therein.

Of publicke receiuers.

A ſpeciall principle in pollicie. Ar. 5. pol. Cic. ad Q. frat.

And for concluſion of my aduice, anent the choiſe of your ſeruants,

Pla.in.1. Al.in pol. & 5.de l. Ar.2.oec.

delight to bee ſerued with men of the Nobleſt blood that may be had: for beſides that their ſeruice ſhall breede you great good-will and leaſt enuie; contrary to that of ſtart-ups; ye ſhall oft finde vertue follow noble races, as I haue ſaid before ſpeaking of the Nobilitie.

Gouerment of the Court. Iſoc.in Areop.

Now, as to the other point, anent your gouerning of your ſeruants when yee haue choſen them; make your Court and companie to be a paterne of godlineſſe and all honeſt vertues, to all the reſt of the people. Be a dailie watch-man ouer your ſeruants, that they obey your lawes præciſelie: for howe can your lawes be kept in the countrey, if they bee broken at your eare? Puniſhing the breach thereof in a Courteour more ſeuerely, then in the perſon of anie other of your ſubiects: and aboue all, ſuffer none of them (by abuſing their credite with you) to oppreſſe or wrong anie of your ſubiectes. Bee homely or ſtrange with them, as yee thinke their behauiour deſerueth, and

Id.in Panath.

Ar.2.pol.

their

their nature may beare with. Thinke a quarrellous man a peſt in your companie. Bee carefull euer to preferre the gentileſt natured and truſtieſt, to the inwardeſt offices about you; eſpecially in your chalmer. Suffer none about you to meddle in anie mens particulars; but like the Turks Ianiſares, let them know no Father but you, nor particular but yours. And if anie wil meddle in their kin or friends quarrelles, giue them their leaue: for ſince ye muſt bee of no ſurname nor kinne, but æquall to all honeſt men; it becommeth you not to be followed with partiall or factious ſeruants. Teach obedience to your ſeruantes, and not to thinke themſelues ouerwiſe: and, as when anie of them deſerueth it, yee muſt not ſpare to put them away; ſo without a ſeene cauſe change none of them. Pay them, as all others your ſubiects, with *præmium* or *pœna* as they deſerue; which is the verie ground-ſtone of good gouernement. Employ euerie man as yee thinke him qualified, but vſe not

Tac. 1. hiſt.
Val. l. 2.
Curt. 4.
Demoſt. 8. phil.
Sal. in Cat.
Liu. 22. 1
Tac. eod. & 1. An.
The grounde-ſtone of good gouernment.
Ar. 5. po.
Ta. in Ag.
Dion. l. 52.

Xen.in.Ages. Is.in sym.& ad Ph. Id.de permutat. Cic.ad Q. frat.

one in all things, leaſt he waxe proud, and be enuied by his fellowes. Loue them beſt that are plaineſt with you, and diſguiſe not the truth for all their kinne: ſuffer none to bee euill tongued, nor backbiters of them they hate: commaund a hartly and brotherly loue among all them that ſerue you. And ſhortly, maintaine peace in your Court, banniſh enuie, cheriſh modeſtie, banniſh deboſhed inſolence, foſter humilitie, and repreſſe pride: ſetting downe ſuch a comely and honorable order in all the points of your ſeruice; that when ſtrangers ſhall viſite your Court, they may

1.King.10. with the Queene of Sheba, admire your wiſdome in the glorie of your houſe, and comely order among your ſeruants.

Of Mariage.

But the principall bleſſing that ye can get of good companie, wil ſtand in your marying of a godly & vertuous wife: for ſhee muſt bee neerer vnto you, then anie other companie,

Gen.2.23. being *Fleſh of your fleſh, and bone of your bone*, as *Adam* ſaid of *Heuah*. And becauſe

becauſe I know not but God may call me, before ye be readie for mariage; I wil ſhortly ſet downe to you here my aduice therein.

Firſt of all conſider, that mariage is the greateſt earthly felicitie or miſerie, that can come to a man, according as it pleaſeth God to bleſſe or curſe the ſame. Since then without the bleſſing of GOD, yee can not looke for a happie ſucceſſe in mariage; ye muſt be carefull both in your preparation for it, and in the choiſe and vſage of your Wife, to procure the ſame. By your præparation, I meane, that yee muſt keepe your bodie cleane and vnpolluted, til ye giue it to your wife; whome-to onely it belongeth. For how can yee iuſtly craue to bee ioined with a pure Virgin, if your bodie be polluted? Why ſhould the one halfe bee cleane, and the other defiled? And although I knowe, Fornication is thought but a light and a veniall ſinne, by the moſt part of the world; yet remember well what I ſaid to you in my firſt booke

Præparation to mariage.

anent

anent conſcience: and count euerie ſinne and breache of Gods lawe, not according as the vaine world eſteemeth of it; but as God the iudge and maker of the lawe accounteth of the ſame. Heare God commanding by the mouth of *Paul*, to *abſtaine from Fornication*, declaring that the *Fornicator ſhall not inherit the kingdome of heauen*: and by the mouth of *Iohn*, reckoning out fornication amongſt other grieuous ſinnes, that debarres the committers amongſt *Dogges and Swine from entrie in that ſpiritual and heauenly Ieruſalem*. And conſider, if a man ſhall once take vpon him, to count that light, which God calleth heauie; and veniall that, which God calleth greeuous; beginning firſt to meaſure anie one ſinne by the rule of his luſt and appetites, and not of his conſcience; what ſhall let him to doe ſo with the next, that his affections ſhall ſtirre him to, the like reaſon ſeruing for all: and ſo to go forward till he place his whole corrupted affections in Gods roome? And then what ſhall

1.Cor.6.10

Reu.22.15.

The dangerous effects of luſt.

ſhall come of him; but as a man giuen ouer to his owne filthie affections, ſhall periſh into them? And becauſe we are all of that nature, that ſibbeſt examples touches vs neereſt, conſider the difference of ſucceſſe that God granted in the Mariages of the King my grand-father, and mee your owne Father: the reward of his incontinencie, (proceeding from his euill education) beeing the ſuddaine death at one time, of two pleaſant young Princes; and a daughter only borne to ſucceede to him, whome he had neuer the hap, ſo much as once to ſee or bleſſe before his death: leauing a double curſſe behind him to the land, both a Woman of ſex, and a newe borne babe of age to raigne ouer them. And as for the bleſſing God hath beſtowed on me, in granting me both a greater continencie, and the fruites following there-upon; your ſelfe, and ſib folkes to you, are (praiſe bee to God) ſufficient witneſſes: which, I hope the ſame God of his infinite mercie, ſhal continue and

A domeſticke example.

encreaſe

increaſe, without repentance to mee and my poſteritie. Bee not aſhamed then, to keepe cleane your bodie, which is the Temple of the holy Spirit, notwithſtanding al vaine allurements to the contrarie: diſcerning truelie and wiſelie of euery vertue and vice, according to the true qualities thereof; and not according to the vaine conceits of men.

1. Cor. 6. 19.

As for your choiſe in Mariage, reſpect chieflie the three cauſes, wherefore Mariage was firſt ordained by God: and then ioine three acceſſories, ſo far as they may be obtained, not derogating to the principalles.

Mariage ordained for three cauſes. Ar. 7. pol.

The three cauſes it was ordeined for, are, for ſtaying of luſt, for procreation of children, & that man ſhould by his wife get a helper like himſelfe. Deferre not then to marie till your age; for it is ordained for quenching the luſt of your youth. Eſpeciallie a King muſt tymouſlie marie for the weale of his people. Neither marie ye, for any acceſſorie cauſe or worldlie reſpects, a woman vn-able, either

Id. cod.

through

through age, nature or accident; for procreation of children: for in a king, that were a double faulte, aswel against his owne weale, as against the weale of his people. Neither also marie one of knowne euil conditions, or vicious education: for the woman is ordeined to be a helper, & not a hinderer to man.

The three accessories (which as I haue saide, ought also to be respected, without derogating to the principall causes) are beautie, riches, and friendship by alliance, which are al blessings of God. For beautie increaseth your loue to your Wife, contenting you the better with her, without caring for others: and riches and great alliance, doe both make her the abler to be a helper vnto you. But if, ouer great respect being had to these accessories, the principal causes be ouer-seene (which is ouer oft practised in the worlde) as of themselues they are a blessing being wel vsed; so the abuse of them wil turne them in a curse. For what can al these worldlie

Accessorie causes of mariage.

Aeg. Ro. 2. de. reg. pr. 1

lie respects auaile, when a man shall finde himselfe coupled with a Diuel, to be one flesh with him, and the halfe marrow in his bed? Then (though too late) shal hee finde that beautie without bountie, wealth without wisedome, and great friendship without grace and honestie; are but faire shewes, and the deceitfull masques of infinite miseries.

But haue yee respect, my Sonne, to these three speciall causes in your Mariage, which flowe from the first institutiõ therof, *& cætera omnia adijcientur vobis.* And therefore I would ratheſt haue you to marie one that were fully of your owne Religion; her ranke and other qualities beeing agree-able to your estate. For although that to my great regrate, the number of any Princes of power and account professing our Religion, bee but very small; and that therefore this aduice seemes to be the more straite and difficile: yet yee haue deeplie to weigh & consider vpon these doubts, how yee and your wife can be of one flesh,

Math 6. 33 *A speciall caution in mariage.*

flesh, and keep vnitie betwixt you, being members of two opposite Churches: disagreement in religion bringeth euer with it, disagreement in manners; and the dissention betwixt your Preachers and hers, will breed and foster a dissention among your subiects, taking their example from your familie; besides the perill of the euill education of your children. Neither pride you that yee will be able to frame and make her as yee please: that deceiued *Salomon* the wisest king that euer was: the grace of Perseuerance not being a flower that groweth in our garden.

Remember also that Mariage is one of the greatest actions that a man doth in all his time, especially in taking of his first wife: and if hee marie first basely beneath his ranke, he will euer be the lesse accounted of thereafter. And lastly, remember to choose your Wife as I aduised you to choose your seruants: that she be of a whole and cleane race, not subiect to the hereditarie sicknesses, either of the soule

For keeping the blood pure. Pl. 5. de, Rep.

Cic. 2. Diu. *Ariſt. de gen. An.* *Lucr. 4*

or the bodie. For if a man will be carefull to breed horſes and dogs of good kindes; howe much more carefull ſhould he bee, for the breede of his owne loynes? So ſhall ye in your Mariage haue reſpect to your conſcience, honour and naturall weale in your ſucceſſours.

When yee are maried, keepe inuiolablie your promiſe made to God in your mariage; which ſtandeth all in doing of one thing, and abſtaining from another: to treat her in all things as your Wife, and the halfe of your ſelfe; and to make your body (which then is no more yours, but properly hers) common with none other. I truſt I neede not to inſiſt here to diſſwade you from the filthie vice of adulterie: remember onely what ſolemne promiſe yee make to God at your mariage: and ſince it is onely by the force of that promiſe that your children ſucceede to you, which otherwaies they could not do; æquitie and reaſon would, ye ſhould keepe your part thereof. God is euer

Pl. 11. de leg. *Iſ. in ſym.*

a ſeueare avenger of all perjuries; and it is no oath made in jeſt, that giueth power to children to ſucceed to great kingdomes. Haue the King my grand-fathers example beefore your eies, who by his adulterie, bred the vvracke of his lawfull daughter and heire; in begetting that baſtard, vvho vnnaturally rebelled, and procured the ruine of his own Souerane and ſiſter. And what good her poſteritie hath gotten ſen-ſyne, of ſome of that vn-lawful generation, *Bothuel* his treacherous attemptes can beare vvitneſſe. Keepe preciſely then your promiſe made at Mariage, as ye wold vviſh to bee partaker of the bleſſing therein. *Cic. 2. de leg.*

And for your behauiour to your Wife, the Scripture can beſt giue you counſell therein. Treate her as your owne fleſh, commaund her as her Lord, cheriſh her as your helper, rule her as your pupill, & pleaſe her in all things reaſonable; but teach her not to be curious in things that belonges her not. Yee are the head, *Ariſt. 8. Aeth. & 1. Pol.*

ſhe is your bodie: It is your offiice to command, and hers to obey; but yet vvith ſuch a ſweet harmonie, as ſhee ſhould be as readie to obey, as yee to commaund; as vvilling to follow, as yee to goe before: your loue being wholly knit vnto her, & all her affections louinglie bent to follow your will.

Xen. & Ariſt. in æce.

And to conclude, keepe ſpecially three rules with your wyfe: firſt, ſuffer her neuer to meddle with the politicke gouernmẽt of the Commonweale, but hold her at the Oeconomicke rule of the houſe; & yet all to be ſubject to your direction: keepe carefully good and chaſt companie about her; for wemen are the fraileſt ſexe: and bee neuer both angrie at once; but whẽ yee ſee her in paſſion, yee ſhould with reaſõ danton yours. For both when yee are ſetled, yee are meeteſt to judge of her errours; and whẽ ſhe is come to her ſelfe, ſhe may bee beſt made to apprehend her offence, and reuerence your rebuke.

Ar. r. rhet. Pl. in Menon. Aegid. R. de reg. pr. Pl. 5. de Rep. & 7 de leg.

If God ſend you ſucceſſion, bee care-

A Kings

carefull for their vertuous educatiō: loue them as yee ought, but let them know as much of it, as the gētleneſſe of their nature will deſerue; contayning them euer in a reuerent loue & feare of you. And in caſe it pleaſe god to prouide you to all theſe three kingdomes, make your eldeſt ſonne *Iſaac*, leauing him all your Kingedomes; & prouide the reſt with priuate poſſeſſions. Otherwaies by diuiding your kingdoms, ye ſhal leaue the ſeede of diuiſion and diſcord among your poſteritie: as befel to this Ile: by the diuiſion & aſſignement therof, to the three ſonnes of *Brutus*, *Loerine*, *Albanact*, and *Camber*. But if God giue you not ſucceſſion, defraud neuer ỹ neareſt by right, whatſoeuer cōceit yee haue of the perſon. For kingdoms are euer at Gods diſpoſition, & in that caſe wee are but liue-rentars, lying no more in the kings, nor peoples hands to diſpoſſeſſe the righteous heire.

behauiour towards his children. Pl. in The. 4. & 5. de Rep. & 6 & 7. de l. Ar. 7. pol.

A caution for eſchewing future diuiſion.

Polid. 1.

Crownes comes not in commerce.

And as your company ſhould be a patern to the reſt of the people, ſo

Pl. in Pol. Cic. ad Q. frat.

ſhould your perſon bee a lampe and mirrour to your companie: giuing light to your ſeruants to walk in the path of vertue, & repreſenting vnto them ſuch worthie qualities, as they ſhould preaſſe to imitate.

The right vſe of tẽperance. Ar. 5. pul. Pol. 6. Cic. 1. of de inuen. & in Par.

I need not to trouble you vvith the particular diſcourſe of the foure Cardinall vertues, it is ſo troden a path: but I wil ſhortly ſay vnto you; make one of them, vvhich is Temperance, Queene of all the reſt within you. I meane not by the vulgar interpretation of Temperance, which onely conſiſts in *guſtu & tactu*, by the moderating of theſe two ſenſes: but I meane of that wiſe moderatiõ, that firſt commaunding your ſelfe, ſhall as a Queene, commaund all the affections & paſſions of your mind; and, as a Phyſician, vviſely mixe all your actiõs according therto. Therfore, not onely in all your affections and paſſions, but euen in your moſt vertuous actions, make euer moderation to bee the chiefe ruler. For al-

In Holineſſe.

though holineſſe be the firſt & moſt requiſite

requiſite qualitie of a Chriſtian, as proceeding from a feeling feare and true knowledge of God: yet yee remember how in the cõcluſion of my firſt booke, I aduiſed you to moderate all your outward actions flowing there-fra. The like ſay I now of Iuſtice, which is the greateſt vertue, that properly belongeth to a Kings office.

Vſe Iuſtice, but vvith ſuch moderation, as it turne not in tyrannie: otherwaies *ſummum ius*, is *ſumma iniuria*. As for example: if a man of a knowne honeſt lyfe, be inuaded by brigandes or theeues for his purſe, and in his owne defence ſlaie one of them, they being both moe in number, & alſo knowne to be deboſhed & inſolent liuers; wherby the contrarie, he vvas ſingle alone, being a man of ſound reputation: yet beecauſe they vvere not at the horne, or ther vvas no eie-witneſſe preſent that could verifie their firſt inuading of him; ſhall hee therefore loſe his head? And likewiſe, by the lawe-

In Iuſtic. Pl. 4. de leg. Ar. 1. mag. mor Cic. 1. of. pro Rab. & ad. Q. f. Sen. de. cl.

burrowes in our lawes, men are prohibited vnder great pecunial paines, from any vvaies inuading or molesting theyr neighbours perſon or bounds: if then his horſe breake the halter, and paſture in his neighbours medow, ſhall hee pay two or three thouſand pounds, for the wantonneſſe of his horſe, or the weakneſſe of his halter? Surely no. For lawes are ordained as rules of vertuous & ſociall liuing, & not to be ſnares to trap your good ſubjects: and therefore the law muſt be interpreted according to the meaning, and not to the literal ſenſe therof: *Nam ratio eſt anima legis.*

Ar. 5. æth & 1. rhet Cic. pro. Cæc.

And as I ſaid of Iuſtice, ſo ſay I of Clemencie, Magnanimitie, Liberalitie, Conſtancie, Humilitie, and all other Princelie vertues; *Nam in medio ſtat virtus.* And it is but the craft of the Diuell that falſelie coloureth the two vices that are on either ſide thereof, vvith the borrowed titles of it, albeit in verie deede they haue no affinitie therewith: and the

The falſe ſemblãce of extremities.

two

two extremities thẽſelues, although they ſeeme contrarie, yet growing to the height, runnes euer both in one. For *in infinitis omnia concurrunt*; and vvhat difference is betwixt extreame tyrannie, delighting to deſtroie all mankinde; and extreame ſlackneſſe of puniſhmẽt, permitting euery man to tirãnize ouer his companion? Or what differeth extreame prodigalitie, by waſting of all to poſſeſſe nothing; from extreame niggardneſſe, by hoarding vp all to enjoy nothing; like the Aſſe that carrying victuall on her back, is like to ſterue for hunger, and will bee glad of thriſſels for her part? And what is betwixt the pride of a glorious *Nebuchadnezzar*, and the præpoſterous humilitie of one of the Proud Puritanes, claiming to their Paritie, and crying, Wee are all but vile wormes; and yet will judge and giue law to their King, but will bee judged nor controlled by none? Surely, there is more pride vnder ſuch a ones black bonnet, then vnder *Alexander* the

Their coincidẽce.

great his Diademe, as vvas ſayd of *Diogenes* in the like caſe.

But aboue all vertues, ſtudie to know vvell your owne craft, vvhich is to rule your people. And when I ſay this, I bid you know all craftes. For except yee know euerye one, how can yee controlle euerie one, vvhich is your proper office? Therfore beſides your education, it is neceſſarie yee delight in reading, and ſeeking the knowledge of all lawful things; but vvith theſe two reſtrictions: firſt, that ye chooſe idle houres for it, not interrupting therwith the diſcharge of your office: and next, that ye ſtudie not for knowledge nakedly; but that your principall end be, to make you able thereby to vſe your office; practiſing according to your knowledge in all the points of your calling: not like theſe vaine Aſtrologians, that ſtudie night & day on the courſe of the ſtarres, onely that they may, for ſatisfying their curioſitie, know their courſe. But ſince all artes and ſciences are linked eue-

The right extention of a kings craft.

Pl. in pol. & de Rep. & epiſt. 7 Cic. ad Q. frat. & de or.

Id. 1. de fin.

Id. 1. of.

rie

rie one with other, their greateſt principles agreeing in one vvhich mooued the Poets to faine the nine Muſes to be all ſiſters) ſtudie them, that out of their harmonie, ye may ſucke the knowledge of all faculties; and conſequently, be on the counſel of all craftes, that ye may be able to containe them all in order, as I haue alreadie ſaid. For knowledge and learning is a light burthē, the waight wherof will neuer preſſe your ſhoulders.

The Scripture Deut. 17.

Firſt of all then, ſtudie to be well ſeene in the Scriptures, as I remembred you in the firſt booke; aſwel for the knowledge of your owne ſaluation, as that ye may be able to containe your Church in their calling, as *Cuſtos vtriuſque Tabulæ*. For the ruling them well, is no ſmal point of your office; taking ſpeciallie heede, that they vague not from the text in the Pulpit: and if euer ye would haue peace in your land, ſuffer them not to meddle in that place with the eſtate or pollicie: but puniſh ſeuere-

lie

lie the first that præsumeth to it. Doe nothing towards thē without a good ground & warrant; but reason not much with them: for I haue ouermuch surfaited them with that, & it is not their fashion to yeeld. And suffer no conuentions nor meetings among Church-men, but by your knowledge and permission.

Of the lawes municipall.

Next the Scriptures, studie well your owne lawes: for how can yee discerne by the thing ye know not? But preasse to draw all your lawes and processes, to be as short & plaine as ye can: assure your selfe the long-somnesse both of rights and processes, breedeth their vnsure loose-nesse and obscuritie: the shortest being euer both the surest and plainnest forme: and the long-somnesse serving onely for the enriching of the Aduocates & Clerks, with the spoile of the whole country. And therfore delight to haunt your Session, and spie carefullie their proceedings; taking good heed, if any briberie may bee tried among them, which can not

Pla. 4. de Rep. & 6 de Leg. Ar. 1. rh.

Cic. 1. de Or. Sen. in. Lud.

Resort to the Session.

not ouer-ſeuerly be puniſhed. Spare not to goe there, for gracing that far any that ye fauour, by your preſence to procure them expedition of juſtice: although that ſhould be ſpecially done, for the poore that cannot wait on, or are debarred by mightier parties. But when ye are there; remember the throne is Gods, and not yours, that ye ſit in, & let no fauour, nor whatſoeuer reſpects moue you from the right. Ye ſit not there, as I ſhew before, for rewarding of friends or ſeruants; not for croſſing of conténers, but only for doing of juſtice. I.earne alſo wiſely to diſcerne, betwixt juſtice & æquitie: and for pittie of the poore, rob not the rich, becauſe he may better ſpare it; but giue the little man the larger coat if it be his: eſchewing the errour of young *Cyrus* therein. For juſtice, by the law, giueth euery man his owne; and æquitie in thinges arbitrall, giueth euerie one that which is meeteſt for him.

Pla. in pol.
Ariſt. I. rhet.
Cic. ad Q. frat.
Plut. in If.
Xen. I. Cyr.

Be an ordinarie ſitter in your ſecret

But ſpecially to the ſecret counſell.

cret Counſell: that judicature is onely ordained for matters of eſtate, & repreſſing of inſolent oppreſſions. Make that judgement as compendious and plaine as yee can; and ſuffer no Aduocates to bee heard there with their dilatours, but let euerie partie tell his owne tale himſelfe: & wearie not to heare the complaints of the oppreſſed, *aut ne Rex ſis*. Remit euery thing to the ordinarie judicature, for eſchewing of confuſiõ: but let it be your owne craft, to take a ſharpe account of euerie man in his office.

Cic. ad Q. frat. Tac. 1. hiſ Plut. in Demet.

Reading of hiſtories.

And next the lawes, I would haue you to be well verſed in authenticke hiſtories, and in the Chronicles of al nations; but ſpeciallie in our owne hiſtories (*Ne ſis peregrinus domi*) the example whereof moſt neerely concernes you. I meane not of ſuch infamous inuectiues, as *Buchanans* or *Knoxes* Chronicles: and if any of theſe infamous libels remaine vntill your daies, vſe the law vpon the keepers therof. For in that point I would haue

haue you a Pythagoriſt, to thinke that the very ſpirits of theſe archi-bellouſes of rebellion, haue made tranſition in them that hoardes their bookes, or maintaines their opinions; puniſhing them, euen as it were their authours riſen againe: But by reading of authenticke hiſtories and Chronicles yee ſhall learne experience by Theoricke, applying the by-paſt things to the preſent eſtate, *quia nihil novum ſub Sole*: ſuch is the continuall volubilitie of things earthlie, according to the roundneſſe of the world, & the reuolution of the heauenly circles: which is expreſſed by the wheeles in *Ezechiels* viſions, and counterfaited by the Poets *in rota Fortunæ*. And likewiſe by the knowledge of hiſtories, yee ſhall know how to behaue your ſelfe to all Embaſſadours and ſtrangers; being able to diſcourſe vvith them vpon the eſtate of their owne countrie. And among all profane hiſtories, I muſt not omit moſt ſpeciallie to recommend vnto you, the Commentaries of

Plat. in Menon.

Ar. 1. rh. Pol. 1. Plut. in Timo. Cic. 2. de or.

Eccleſ. 1.

Ezech 1.

or *Cæsar*; both for the sweet flowing of the stile, as also for the worthines of the matter it selfe. For I haue euer beene of that opinion, that of all the Ethnicke Emperours, or great Captaines that euer was, he hath farthest excelled, both in his practise, and in his præcepts in martiall affaires.

Of the arts liberall. Sen. ep. 84.

As for the studie of other liberall arts and sciencies, I would haue you reasonablie versed in them, but not preassing to bee a passe-maister in any of them: for that can not but distract you frō the points of your calling, as I shewed you before: and when, by the enemie winning the towne, yee shall bee interrupted in your demonstration, as *Archimedes* was; your people (I think) will looke very bluntly vpon it. I graunt it is meete ye haue some entrance, speciallie in the Mathematikes; for the knowledge of the art militarie, in situation of Camps, ordering of battels, making fortifications, placing of batteries, or such like. And let not this your knowledge bee dead without fruites,

Liu. l. 24
Plut. in Marc.
Of Mathematickes.
Pl. 7. de leg.
Ar. 2. Metap.

fruites, as S. *Iames* ſpeaketh of Faith: but let it appeare in your daily conuerſation, and in all the actions of your life. *Iam.* 2. 17

Embrace true Magnanimitie, not in being vindictiue, which the corrupted judgementes of the world thinkes to bee true Magnanimitie; but by the cõtrary, in thinking your offender not worthy of your wrath, empyring ouer your owne paſſion, and triumphing in the commanding your ſelf to forgiue: husbanding the effects of your courage & wrath, to be rightly emploied vpõ repelling of injuries within, by reuẽge taking vpon the oppreſſors; and in reuenging injuries without, by juſt warres vpõ forraine enemies. And ſo, where yee finde a notable injurie, ſpare not to giue courſe to the torrents of your wrath. *The wrath of a King is like to the roring of a Lyon.* *Of magnanimitie* *Ariſt. 4 ath.* *Sen. de cl.* *Cic. 1. off.* *Vir. 6. Aen.* *Pro.* 20.

Foſter true Humility, in banniſhing pride, not onely towards God (conſidering ye differ not in ſtuffe, but in vſe, and that onely by his ordinance, *Of humilitie.*

from

Plat.4.de leg. *Xen.2. de dict.& fact.Soc.* from the baſeſt of your people) but alſo towards your Parents. And if it fall out that my Wife ſhall out-liue me, as euer ye think to purchaſe my bleſſing, honour your Mother: let *Beerſheba* in a throne on your right hand; offend her for nothing, much leſſe wrong her: remember her

Quæ longa decem tulerit faſtidia menſes;

and that your fleſh and bloude is made of hers: and beginne not, like the young Lords and Lairdes, your firſt warres vpon your Mother; but preaſſe earneſtly to deſerue her bleſſing. Neither deceiue your ſelfe with many that ſay, they care not for their Parents curſe, ſo they deſerue it not. O inuert not the order of nature, by judging your ſuperiours, chieflie in your owne particular! But aſſure your ſelfe, the bleſſing or curſe of the parents, hath almoſt euer a Propheticke power joyned vvith it: & if there vvere no more, honour your Parents, for the lengthening of your owne daies, as God in his law pro-

Exod.20.

miſerh

miſeth. Honour alſo them that are *in loco Parentum* vnto you, ſuch as your gouernours, vp-bringers, and Præceptours: be thankfull vnto them & reward them, vvhich is your dewtie and honour. *Xen. 1 & 3. Cyr.*

But on the other part, let not this true humilitie ſtaie your high indignation to appeare, whē any great oppreſſours ſhall præſume to come in your preſence; then frowne as yee ought. And in-caſe they vſe a colour of law in opreſſing their poore ones, as ouer-many do; that which ye cannot mend by law, mend by the withdrawing of your countenance from them: and once in the yeere croſſe them, when their erands come in your way, recompēcing the oppreſſour, according to Chriſts parable of the two debtors. *Cic. ad Q. frat.* *Ar. 5. pol.* Mat. 18

Keepe true Conſtancie, not onely in your kindeneſſe towardes honeſt men; but being alſo *invicti animi* againſt all aduerſities: not with that Stoicke inſenſible ſtupiditie, vvhere- *Of conſtancie. Ar. 4. æth.* Thuc. 3. 6 Cic. 1. Of. & ad Q. f.

Brut. ad Cic.

vvith manie in our daies, preaſſing to win honor, in imitating that auncient ſect, by their inconſtant behauiour in their owne liues, belyes their profeſſion. But although yee are not a ſtocke, not to feele calamities; yet let not the feeling of them, ſo ouerrule and doazen your reaſon, as may ſtay you from taking and vſing the beſt reſolution for remedie, that can be found out.

Of Liberalitie. Cic. 1. & 2. Of. Sal. in Iug. Sen. 4. de ben.

Vſe true Liberalitie in rewarding the good, and beſtowing frankly for your honour and vveale: but vvith that proportionall diſcretion, that euery man may be ſerued according to his meaſure: wherein reſpect muſt bee had to his ranke, deſertes, and neceſſity. And prouide how to haue, but caſt not away without cauſe. In ſpeciall empaire not by your Liberalitie the ordinarie rents of your crowne; wherby the eſtate royall of you, and your ſucceſſours, muſt bee maintained, *ne exhaurias fontem liberalitatis*: for that would euer be kept

ſacroſanctum

ſacroſanctum & extra commercium: otherwaies, your Liberalitie vvould decline to Prodigalitie, in helping others vvith your & your ſucceſſors hurt. And aboue all, enrich not your ſelfe with exactions vpon your ſubjectes; but think the riches of your people your beſt treaſure, by the ſinnes of offenders, wher no præuétion can auaile, making juſtly your commoditie. And in caſe neceſſitie of vvarres, or other extraordinaries compell you to lift Subſidies, doe it as rarely as yee can: employing it onely to the vſe it was ordained for; & vſing your ſelfe in that caſe, as *fidus depoſitarius* to your people.

Iſoc. ep. 7
Xen. 8. Cyr.
Phil. Com. 10
Ar. 5. pol.

And principallie, exerciſe true Wiſedome; in diſcerning wiſely betwixt true and falſe reportes: firſt, conſidering the nature of the perſon reporter; next, what entreſſe he can haue in the weale or euill of him, of whom he maketh the report; thirdly, the likeli-hoode of the purpoſe it ſelfe; and laſt, the nature and by-

Anent reporters.
Iſo. ad Ph. in Panath & de per. Cic. ad Q. fr. Plut. de curioſ.

paſt lyfe of the dilated perſon: and vvhere yee finde a tratler, away with him. And although it be true, that a Prince can neuer vvithout ſecrecie doe great things, yet it is better oft-times to trie reports, then by credulitie to foſter ſuſpicion vpon a honeſt man. For ſince ſuſpicion is the Tyrants ſickneſſe, as the fruits af an euill Conſcience, *potiùs in alteram partem peccato:* I meane, in not miſtruſting one, whom to no ſuch vnhoneſtie was knowne before. But as for ſuch as haue ſlipped before, former experience may juſtly breed prevention by foreſight.

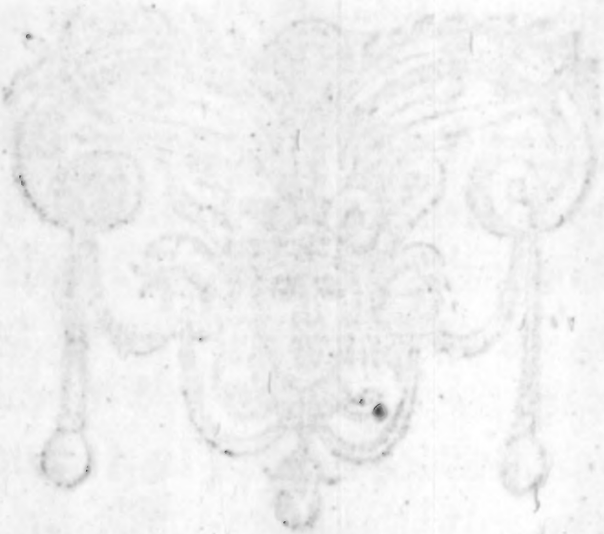
If. de pac.
Cic. 3. Of.

And to conclude my aduice anent your behauiour in your perſon; conſider that God is the authour of all vertue, hauing imprinted in mens mindes by the very light of nature, the loue of all morall vertues; as was ſeene by the vertuous liues of the olde Romaines: and preaſſe then to ſhine as farre before your people, in all vertue and honeſtie; as in great-

Cic. 3. Tuſc.

neſſe

neſſe of ranke: that the vſe therof in all your actions, may turne, vvith time, to a naturall habitude in you; & as by their hearing of your lawes, ſo by their ſight of your perſon, both their eies and their eares, may leade & allure them to the loue of vertue, and hatred of vice.



OF A KINGS BEHAVIOR IN INDIFFERENT THINGS.

THE THIRD BOOKE.

IT is a true olde ſaying, That a King is as one ſet on a ſtage, vvhoſe ſmalleſt actions and geſtures, all the people gazinglie doe beeholde: and therefore although a King be neuer ſo præciſe in the diſcharging of his office, the people, who ſeeth but the outward part, will euer judge of the ſubſtãce, by the circumſtances; & according to the outward appearance, if his behauiour be light or diſſolute, vvill

C.ph.8.3 de leg. Ouid.ad Liu. Quint.4. decl.

conceiue præ-occupied conceits of the Kings inward intention: which although vvith time, the trier of all trueth, it vvill euaniſh, by the euidence of the contrarie effects, yet *interim patitur iuſtus*; and præ-iudged conceits wil, in the meane time, breed contempt, the mother of rebellion and diſorder. And beſides that, it is certaine that all the indifferent actions & behauiour of a man, haue a certaine holding and dependance, either vpon vertue or vice, according as they are vſed or ruled: for there is not a middes betwixt them, no more then betwixt their rewards, heauen and hell.

Indifferent actions and their depenãcie. Plato in Phil. & 2. de l. g.

Be carefull then, my Sonne, ſo to frame all your indifferent actions & outward behauiour, as they may ſerue for the furtherance and forthſetting of your inward vertuous diſpoſition.

Two ſorts of them.

The whole indifferent actions of a man, I diuide in two ſorts: in his behauiour in things neceſſarie, as food, ſleeping, raiment, ſpeaking, writing,

and

and geſture; and in things not neceſſary, though conuenient and lawful, as paſtimes or exerciſes, and vſing of companie for recreation.

As to the indifferent things neceſſary, although that of thẽſelues they cannot bee wanted, & ſo in that caſe are not indifferent; as like-waies incaſe they be not vſed with moderation, declining ſo to the extremitie vvhich is vice; yet the qualitie and forme of vſing them, may ſmell of vertue or vice, & be great furtherers to any of them. *First ſort and how they be indifferent.*

To begin then at the things neceſſari; one of the publickeſt indifferent actions of a King, and that manieſt, eſpecially ſtrangers, will narrowlie take heed to; is his manner of refection at his Table, and his behauiour thereat, Therefore, as Kings vſe oft to eat publikelie, it is meet and honourable that ye alſo do ſo, as well to eſchevv the opinion that yee loue not to haunt companie, vvhich is one of the markes of a Tyrant; as likewiſe, that your delight to eate priuatlie, *Formes at the Table. Xen. in Cyr.*

priuately, be not thought to bee for priuate ſatisfying of your gluttonie; which ye would be aſhamed ſhould bee publicklie ſeene. Let your Table be honourably ſerued; but ſerue your appetite vvith fevv diſhes, as young *Cyrus* did: vvhich both is holeſommeſt, and freeſt from the vice of delicacie, vvhich is a degree of gluttonie. And vſe moſt to eate of reaſonablie-groſſe, and common-meats; aſwell for making your body ſtrong and durable for trauell at all occaſions, either in peace or in war: as that ye may be the hartlier receaued by your meane ſubjects in their houſes, when their cheere may ſuffice you: vvhich otherwaies vvould be imputed to you for pride & daintineſſe, and breed coldneſſe and diſdaine in them. Let all your food be ſimple, without compoſition or ſauces; which are more like medicines then meat. The vſing of them vvas counted amongſt the ancient Romanes a filthie vice of delicacie; becauſe they ſerue onely for pleaſing of the

Xen. 1. Cyr.

Plut. in Apoth.

Sen. ep. 96

the taſt,and not for ſatisfying of the neceſſitie of nature;abhoring their owne citizen,for his vice of delicacie & monſtrous gluttony. Like as both the Græcians and Romanes had in deteſtation the very name of *Philoxenus*, for his filthie wiſh of a Crane-craig.And therefore was that ſentence vſed amongſt them againſt theſe artificiall falſe appetites, *optimum condimentum fames*. But beware with vſing exceſſe of meat & drinke; and chiefly,beware of drunkenneſſe, which is a beaſtlie vice,namely in a King:but ſpeciallie beware with it, becauſe it is one of thoſe vices that increaſeth with age.In the forme of your meat-eating,be neither vnciuil like a groſſe Cynicke; nor affectatlie mignarde, like a daintie dame; but eat in a manlie, round, and honeſt faſhion.It is no waies comely to diſpatch affaires, or to bee penſiue at meat : but keepe then an open and cheerefull countenance, cauſing to read pleaſant hiſtories vnto you,that profit may be mixed with pleaſure :

Sen.de conſol.ad Alb.
Iuuen. ſat.2.
Ariſt.4. æth.
Xen.de dict.& fact.
Scor.
Laert.in Scor.
Cic.5. Tuſ.
Plat.6.de leg.
Plin.l. 14.
Cic.1.off.

and

and when ye are not disposed, entertaine pleasant, quicke, but honest discourses.

Of sleepe. Pl.a.7.de leg.

And because meat prouoketh sleeping, be also moderate in your sleep; for it goeth much by vse: & remember that if your whole life were diuided in foure parts, three of them would be found to be consumed on meat, drinke, sleepe, and vnnecessarie occupations.

But albeit ordinarie times would commonlie bee kept in meate and sleepe; yet vse your selfe some-times so, that any time in the foure and twentie houres may be alike to you for any of them, that therby your diet may be accommodate to your affaires, & not your affaires to your diet: not therefore vsing your selfe to ouer great softnesse and delicacie in your sleepe, more then in your meat; and specially in-case yee haue adoe with the warres.

Best form of diet.

Forme in Chalmer.

Let not your Chalmer be throng and commõ in the time of your rest, aswel for comelinesse, as for eschewing

ing of carrying reports out of the ſame. Let them that haue the credit to ſerue in your Chalmer, be truſtie and ſecret: for a king will haue need to vſe ſecrecie in many things: but yet behaue your ſelf ſo in your greateſt ſecrets, as ye neede not be aſhamed, ſuppoſe they were all proclaimed at the mercate croſſe. But ſpecially ſee that thoſe of your Chalmer be of a ſound fame, and without blemiſh.

Dreames not to be taken heed to.

Take no heede to anie of your dreames: for all Prophecies, viſions, and prophetick dreames are accompliſhed and ceaſed in Chriſt. And therfore take no heed to freets either in dreames, or any other things: for that error proceedeth of ignorance, and is vnworthie of a Chriſtian; who ſhould bee aſſured, *Omnia eſſe pura puris*, as *Paul* ſaieth; all daies & meates being alike to Chriſtians.

Rom. 14. Tit. 1.

Of apparell.

Next followeth to ſpeake of rayment, the on-putting whereof is the ordinarie action that followeth next

to

Iſo. de. reg.

to ſleepe. Be alſo moderate in your raiment; neither ouer ſuperfluous, like a deboſhed waiſter; nor yet ouer baſe, like a miſerable wreteh; not artificiallie trimmed & decked, like a Courtizane; nor yet ouerſluggiſhly clothed, like a country-clown; not ouer lightly, like a Candie-ſouldier, or a vaine yong Courtier; nor yet ouer grauely, like a Miniſter. But in your garments be proper, cleanelie, comely & honeſt: wearing your cloathes in a careleſſe, yet comely forme: keeping in them a mid forme; *inter Togatos & Paludatos*; betwixt the grauitie of the one, and lightneſſe of the other. Thereby to ſignifie, that by your calling ye are mixed of both the profeſſions; *Togatus*, as a judge making and pronouncing the law; *Paludatus*, by the power of ẏ ſword: as your office is likewiſe mixed, betwixt the Eccleſiaſticall and ciuill eſtate. For a king is not *merè laicus*, as both the Papiſtes and Anabaptiſtes would haue him; to the which error alſo the puritanes incline ouer-farre.

Cic. 1. Of.

Pl. de reg.

But

But to returne to the purpoſe of garments, they ought to be vſed according to the firſt inſtitution by God; which was for three cauſes: firſt to hide our nakedneſſe & ſhame; next and conſequently to make vs more comelie; and thirdlie, to preſerue vs from the iniuries of heat and colde. If to hide our nakedneſſe & ſhameful parts, then theſe naturall parts ordained to be hid, ſhuld not be repreſéted by any vn-decent formes in the cloathes: and if they ſhould help our comelineſſe, they ſhould not thē by their painted preened faſhion, ſerue for baites to filthie lechery; as falſe haire & fairding does amongſt vnchaſt women: and if they ſhould preſerue vs from the injuries of heat and cold, men ſhould not, like ſenceleſſe ſtones, contemne God, in lightlying the ſeaſons; glorying to conquer honour on heat and colde. And although it bee praiſe-woorthy and neceſſarie in a prince, to be *patiens algoris & æſtus*, when he ſhall haue ado with warres vpon the fieldes; yet I thinke

think it meeter that yee go both clothed and armed, than naked to the battell; except you would make you light for away running: and yet for cowards, *metus addit alas*. And shortlie; in your clothes keepe a proportion, as well with the seasons of the yeare, as of your age: in the fashions of them being careleſſe, vsing them
Cic. 1. Of. according to the common forme of the time, some-times richlier, some-times meanlier clothed as occasion serueth, without keeping any precise
Ar. ad Alex. rule therein. For if your minde bee found occupied vpon them, it will bee thought idle otherwaies, and ye shall bee accompted in the number of one of these *compti iuvenes*; which shall make your spirit & judgement to be lesse thought of. But specially eschew to bee effœminate in your cloathes, in perfuming, preening, or such like: and faile neuer in time of warres to be galliardest and braueſt, both in cloathes and countenance. And make not a foole of your self in disguysing or wearing long haire or nailes,

nailes, which are but excrements of nature, and bewray ſuch miſuſers of them, to be either of vindictiue, or a vaine light naturall. Eſpecially, make no vowes in ſuch vaine and outward things, as concerning either meate or cloathes.

What ordinarie armour to be vſed at Court.

Let your ſelfe and all your Court weare no ordinary armour with your cloathes, but ſuch as is knightly and honourable: I meane rapier-ſwordes, & daggers. For toyleſome weapons in the Courte, betokens confuſion in the country. And therfore banniſhe not onely from your Courte, all traiterous offenſiue weapons, forbidden by the lawes; as gunnes and ſuch like (whereof I ſpake already) but alſo all traiterous defenſiue armes, as ſecretes, plate-ſleeues, and ſuch like vnſeene armour. For, beſides that the wearers thereof, may be præſuppoſed to haue a ſecrete euill intention, they want both the vſes that defenſiue armour is ordained for: which is, to be able to holde out violence, and

by their outwarde glaunſing in their enemies eyes, to ſtrike a terrour in their harts. Where by the contrarie, they can ſerue for neither; being not onely vnable to reſiſt, but dangerous for ſhots, and giuing no outwarde ſhew againſt the enemie: beeing onlie ordayned, for betraying vnder truſt; whereof honeſt men ſhould bee aſhamed to beare the outwarde badge, not reſembling the thing they are not. And for anſwere againſt theſe arguments, I know none but the olde Scottes faſhion: which if it be wrong, is no more to be allowed for auncientneſſe, then the olde Maſſe is, which alſo our forefathers vſed.

Of language and geſture. Ar. 3. ad Theod. Cic. in or. ad Q. fr. & ad Br.

The next thing that yee haue to take heede to, is your ſpeaking and language; wherevnto I joyne your geſture, ſince action is one of the cheefeſt qualities that is required in an oratour: for as the tongue ſpeaketh to the eares, ſo doth the geſture ſpeake to the eyes of the auditour. In both your ſpeaking and your geſture

sture, vse a naturall and plaine forme, not fairded with artifice: for (as the French-men say) *Rien contre-faict fin:* but eschewe all affectate formes in both. *cic. 1. Of.*

In your language be plaine, honest, naturall, comely, cleane, short, and sententious: eschewing both the extremities, aswell in not vsing any rusticall corrupt leide, as booke-language, and Pen and Inkehorne tearmes: and least of all mignard & effœminate termes. But let the greatest parte of your eloquence consist in a naturall, cleare, and sensible forme of the deliuerie of your minde, builded euer vpon certaine and good groundes; tempering it with grauitie, quickneſſe, or merineſſe, according to the subject, and occasion of the time; not taunting in Theology, nor alleadging and prophaning the Scripture in drinking purposes, as ouer many doe. *Id. eod.* *Id. ad Q. frat. & ad Brut.*

Vse also the like forme in your gesture; neither looking sillely, like a stupide pedant; nor vnsetledlie, with *Id. 1. Of.*

an vncouth morgue, like a new-comouer Cavalier: but let your behauior be naturall, graue, and according to the faſhion of the countrie. Be not ouer-ſparing in your courteſies; for that will be imputed to inciuilly and arrogancie: nor yet ouer prodigal in jowking or nodding at euery ſtep; for that forme of being populare, becommeth better aſpiring *Abſalons*, then lawfull Kings: framing euer your geſture according to your preſent actions: looking grauely & with a majeſtie when ye ſit in iudgement, or giues audience to Embaſſabours; homely, when ye are in priuate with your owne ſeruants; merilie, when yee are at any paſtime or merry diſcourſe; and let your countenance ſmell of courage and magnanimitie when yee are at the warres. And remember (I ſay ouer againe) to be plaine & ſenſible in your language: for beſides that it is the tongues office, to be the meſſenger of the mind; it may be thought a point of imbecillitie of ſpirite in a King, to ſpeake ob-

Phil. ad Alex. Cic. 2. Of.

Ariſt. 4. AEth. Cic. ad At.

Iſ. de reg. & in Enag.

obſcurely; much more vntruly: as if he ſtoode awe of any in vttering his thoughts. *Cic. 3. Of.*

Remember alſo, to put a difference betwixt your forme of language in reaſoning, and your pronouncing of ſentences, or declarator of your will in judgement, or any other wayes in the points of your office. For in the former caſe, ye muſt reaſon pleaſantly and patiently, not like a king, but like a priuate man and a ſcholler: other waies, your impatience of contradiction will be interpreted to bee for lacke of reaſon on your parte. Where in the points of your office, yee ſhould ripely aduiſe indeed, before ye giue forth your ſentence: but fra it be giuen forth, the ſuffering of any contradiction, diminiſheth the Majeſty of your authority, and maketh the proceſſes endleſſe. The like forme would alſo be obſerued by all your inferiour Iudges and Magiſtrates. *Id. 1. Of.* *Formes in reaſoning.* *In iudgement.* *Iſ. ad Nic.* *Cic. ad Q. fr.*

Now as to your writing, which is nothing elſe, but a forme of en-re-gi- *Of writing and what ſtile fitteth a Prince.*

giſtrate ſpeech; vſe a plaine, ſhorte, but ſtately ſtile, both in your Proclamations and miſſiues, eſpecially to forraine Princes. And if your engine ſpurre you to write any workes, eyther in verſe or in proſe; I cannot but allowe you to practiſe it: but take no longſome workes in hande, for diſtracting you from your calling.

Flatter not your ſelfe in your labors, but before they be ſet forth, let them firſt bee priuilie cenſured by ſome of the beſt skilled men in that craft, that in theſe works yee meddle with. And becauſe your writes will remaine as true pictures of your minde, to all poſterities; let them be free of all vncomelineſſe and vn-honeſtie: and according to *Horace* his counſell.

Cic. 1. Of.

De arte Poetica.

Nonumque premantur in annum.

I meane both your verſe and your proſe; letting firſt that fury & heate, wherewith they were written, coole at leaſure; and then as an vncouth judge and cenſor, reuiſing them o-

uer

uer againe, before they be publiſhed, *quia neſcit vox miſſa reuerti.* *Id. eod.*

If yee would write worthely, chooſe ſubjectes worthy of you, that be not full of vanity, but of vertue; eſchewing obſcurity, and delighting euer to be plaine and ſenſible. And if ye write in verſe, remember that it is not the principall parte of a poëme to rime right, and flowe well with many pretty wordes: but the chiefe commendation of a poëme is, that when the verſe ſhall be ſhaken ſundry in proſe, it ſhall bee found ſo ritch in quicke inuentions, & poëticke floures, and in faire and pertinent compariſons; as it ſhall retaine the luſtre of a poëme, although in proſe. And I would alſo aduiſe you to write in your owne language: for there is nothing left to bee ſaide in Greeke and Latine already; and ynewe of poore ſchollers would match you in theſe languages; and beſides that, it beſt becommeth a King to purifie and make famous his owne tongue; wherein he may goe *Ar. de art. po c 3*

before all his ſubjectes; as it ſetteth him well to doe in all honeſt & lawfull things.

Of the exerciſe of the bodie. *Xē. 1. Cyr.* And amongſt all vnneceſſarye things that are lawfull and expedient, I thinke exerciſes of the bodie moſt commendable to be vſed by a young Prince, in ſuch honeſt games or paſtimes, as may further abylity & maintaine health. For albeit I grant it to be moſt requiſite for a King to exerciſe his engine, which ſurelye with idleneſſe will rouſte and become blunt; yet certainly bodily exercíſes and games are very commendable; as well for baniſhing of idleneſſe (the mother of all vices) as for making his body able and durable for trauell which is very neceſſary for a King. But from this count I debarre all rough & violent exerciſe, as the foot-ball; meeter for laming, then making able the vſers thereof: as likewiſe ſuch tumbling trickes as onely ſerue for Comedians & Balladines, to win their bread with. But the exerciſes that I woulde haue you

Plat. 6. de leg. *Ar. 7. & 8. pol.* *Cic. 1. Of.*

Pl. eod.

to

to vſe (although but moderately, not making a craft of them) are running, leaping, wraſtling, fencing, daũcing, & playing at the caitche or tenniſe, archery, palle maillè, & ſuch like other faire & pleaſãt field games. And the honorableſt and moſt commendable games that yee can vſe, are on horſe-backe: for it becommeth a Prince beſt of any man, to be a faire and good horſe-man. Vſe therefore to ride and danton great and couragious horſes; that I may ſay of you, as *Philip* ſaide of great *Alexander* his ſonne, Μακεδονία σε χωρεῖ. And ſpecially vſe ſuch games on horſe-backe, as may teach you to handle your armes thereon; ſuch as the tilt, the ring, and lowe-ryding for handling of your ſworde.

Xē. in Cyr.
Iſ. de iug.
Plut. in Alex.

Of hunting.

I cannot omit heere the hunting, namelye with running houndes; which is the moſt honourable and nobleſt ſorte thereof: for it is a theeuiſh forme of hunting to ſhoote with gunnes and bowes; and greyhound hunting is not ſo martiall a game

game. But becauſe I would not bee thoght a partiall praiſer of this ſport, I remit you to *Xenophon*, an olde and famous writer, who had no minde of flattering you or me in this purpoſe: & who alſo ſetteth downe a faire patern, for the educatiõ of a yong king, vnder the ſuppoſed name of *Cyrus*.

in Cyn.1 Cyr.& de Rep.Lac. Cic.1.Of.

Cyropedia.

As for hawking I condemne it not, but I muſt praiſe it more ſparingly; becauſe it neyther reſembleth the warres ſo neare as hunting dooth, in making a man hardy, and skilfully ridden in all groundes; and is more vncertaine and ſubject to miſchances: and (which is worſt of all) is there-through an extreame ſtirrer vp of paſſions. But in vſing either of theſe games obſerue that moderation, that yee ſlip not there-with the houres appointed for your affaires, which yee ought euer præciſely to keepe: remembring that theſe games are but ordayned for you, in enabling you for your office, for the which ye are ordayned.

Of Hawking.

Ar.10. AEth.

And as for ſitting houſe paſtimes, where-

where-with men by driuing time, *Of houſe games.*
ſpurre a free and faſt ynough running horſe (as the prouerbe is) although they are not profitable for the exerciſe eyther of minde or body, yet can I not vtterly condemne them; ſince they may at times ſupply the roome, which being empty, would be patēt to pernitious idlenes *quia nihil poteſt eſſe vacuum.* I will not therefore agree with the curioſity of ſome learned men in our age, in forbidding cartes, dice, and other ſuch like games of hazard; although other waies ſurely I reuerence them as notable & godly men. For they are deceiued therein, in founding their argument vpon a miſtaken grounde; which is, that the playing at ſuch games, is a kinde of caſting of lot, and therfore vn-lawfull; wherin they deceiue themſelues. For the caſting of lot was vſed for triall of the trueth in any obſcure thing, that other wayes could not be gotten cleared; and therfore was a ſorte of propheſie: where by the contrary, no man goeth to a-

Ar.8.pol.

Dan.de luſ.al.

nie

nie of theſe playes to cleare any obſcure trueth, but onely to gage ſo much of his owne money, as hee pleaſeth, vpon the hazarde of the running of the cartes or dice; aſwell as he would doe vpon the ſpeede of a Horſe or a Dogge, or any ſuch like gaigeour. And ſo, if they be vnlawfull, all gaigeours vpon vncertainties muſt likewayes be condemned. Not that thereby I take the defence of vaine carters and dicers, that waſte their money, and their time (wherof fewe conſider the precioufneſſe) vpon prodigall and continuall playing: no, I would rather allowe it to bee diſcharged, where ſuch corruption cannot bee eſchewed. But onely I cānot condemne you at ſometimes, when yee haue no other thing a-doe (as a good King will be ſeldome) & are wearie of reading, or euill diſpoſed in your perſon, and when it is foule and ſtormie weather; then, I ſay, may ye lawfully play at the carts or tables. For as to dycing, I thinke it becommeth beſt deboſhed ſouldiers

cit. 1. Of.

to

to play at on the head of their drums, being onely ruled by hazarde, and ſubject to knauiſh cogging. And as for the Cheſſe, I thinke it ouer fond, becauſe it is ouerwiſe and Philoſophicke a follie. For where all ſuch light playes, are ordained to free mēs heads for a time, from the faſhious thoughts on their affaires; it by the contrary filleth and troubleth mens heads with as many faſhious toyes of the playe, as before it was filled with thoughts on his affaires.

But in your playing I would haue you to keepe three rules: firſt or yee play, conſider yee doe it onely for your recreation, and reſolue to hazard the loſſe of all that ye play; and next, for that cauſe play no more thē ye care to caſt among Pages; & laſt, play alwayes faire play preciſely, that yee come not in vſe of tricking and lying in ieſt: otherwiſe, if ye cannot keepe theſe rules, my connſell is that ye alluterly abſtaine frō theſe playes, For neither a mad paſſion for loſſe, nor falſhood vſed for deſire of gaine, can

Rules in playing.

can be called a play.

What choise of company.

Now, it is not onely lawfull, but necessary, that yee haue company meet for euery thing yee take on hand, aswell in your games & exercises, as in your graue and earnest affaires. But learne to distinguish time according to th'occasion; chosing your companie accordingly. Conferre not with hunters at your counsell, nor in your counsell affaires; nor dispatch not affaires at hunting or other games. And haue the like respect to the seasons of your age; vsing your sortes of recreation and companie therfore, agreeing there-vnto. For it becommeth best, as kindliest, euery age to smell of their owne qualitie, insolence and vn-lawfull things being alwayes eschewed: and not that a colte should drawe the plough, and an old horse run away with the harrows. But take heede specially, that your company for recreation, be chosen of honest persons; not defamed or vicious, mixing filthy talke with merrinesse.

Is. de reg. Cic. 1. Of.

Ar. 2. ad Theod.

Corrumpũt bonos mores colloquia prauа.

And

And chiefly abstaine from haunting before your mariage, the idle company of dames, which are nothing else, but *irritamenta libidinis*. Beware likewise to abuse your selfe, in making your sporters your counsellers: and delight not to keepe ordinarilie in your company, Comœdians or Balladines: for the Tyrants delighted most in them, glorying to be both authors & actors of Comœdies & Tragœdies themselues. Where-vpon the answere that the Poët *Philixenus* disdainfully gaue to the Tyrant of *Syracuse* there-anent, is nowe come in a prouerbe, *reduc mein latomias*. And all the ruse that *Nero* made of himselfe when he dyed, was *Qualis artifex pereo?* meaning of his skill in menstralsie, and playing of Tragœdies: as indeede his whole life and death, was all but one Tragœdie.

Men.
Pl. 3. de rep.
Ar. 7. & 8. pol.
Scn. 1. ep.
Dionys.
Suid.
Suet. in Ner.

Delight not also to bee in your owne person a player vpon instruments, especially on suche as commonly men winne their liuing with: nor yet to be fine of any mechanick craft:

craft: *Leur eſprit en fuit au bout des doigts*, ſaith *Du Bartas*: whoſe works, as they are almoſt worthy to bee red by any Prince, or other good Chriſtian, ſo would I eſpecially wiſh you to be well verſed in them. But ſpare not ſome-times by merry companie, to bee free from importunitie: for yee ſhould be euer mooued with reaſon, which is the onely quality whereby men differ from beaſtes; and not with importunity. For the which cauſe (as alſo for augmenting your Majeſtie) yee ſhall not be ſo facile of acceſſe-giuing at all times, as I haue bene: and yet not altogether retired or locked vp, like the Kings of *Perſia*: appointing alſo certaine houres for publicke audience.

4. Sep.

Curt. 8.

Liu. 35. Xen. in Ageſ. Cic. ad Q. frat.

And ſince my truſt is, that GOD hath ordained you for moe Kingdome then this (as I haue oft alreadie ſaide) preaſſe by the outward behauiour aſwell of your owne perſon, as of your courte, in all indifferent things, to allure peece & peece, the reſt of your kingdomes, to followe

A ſpeciall good rule in gouernment.

low the faſhions of that Kingdome of yours, that ye finde moſt ciuill, eaſieſt to be ruled, and moſt obedient to the lawes. For theſe outward and indifferent things, will ſerue greatly for allurements to the people, to embrace and follow vertue. But beware of thrawing or conſtraining them thereto; letting it be brought on with time, and at leaſure: ſpecially by ſo mixing through alliance and daily conuerſation, the inhabitants of euery Kingdome with other, as may with time make them to growe and weld all in one. Which may eaſily be done betwixt theſe two nations, being both but one Ile of *Britaine*, and alreadie joyned in vnitie of Religion, and language. So that euen as in the times of our Anceſtors, the long warres and many bloody battles betwixt theſe two countries, bred a naturall and hereditarie hatred in euery of them, againſt the other: the vniting and welding of them hereafter in one, by all ſort of friendſhip, commerce, and alliance; will by the contrarie, pro-

The fruitfull effects of the vnion.

duce and maintaine a naturall and inſeparable vnitie of loue amongſt them. As we haue alreadie (praiſe be to God) a great experience of the good beginning hereof, and of the quenching of the olde hate in the hearts of both the people; procured by the meanes of this long and happie amitie, betweene the Queene my deareſt Siſter and me; which during the whole time of both our raignes hath euer been inuiolably obſerued.

Alreadie kithing in the happie amitie.

Concluſion in forme of abridge of the whole treatiſe.

And for concluſion of this my whole treatiſe, remember, my Sonne, by your true and conſtant depending vpon God, to looke for a bleſſing to all your actions in your office: by the outward vſing thereof, to teſtifie the inward vprightnes of your heart; and by your behauiour in all indifferent things, to ſet foorth the viue image of your vertuous diſpoſition: and in reſpect of the greatnes and weight of your burthen, to bee patient in hearing, keeping your heart free from preoccupation; ripe in concluding, and conſtant in your reſolution. For

better

better it is to bide at your resolution, *Thuc.6.* *Dion.52.*
although there were som defect in it, then by daily changing, to effectuate nothing. Taking the paterne thereof from the microcosme of your owne body: wherein ye haue two eyes, signifying great foresight and prouidence with a narrow looking in all things; and also two eares, signifying patient hearing, and that of both the parties: but ye haue but one tongue, for pronouncing a plaine sensible, & vniforme sentence; and but one head, and one heart, for keeping a constant and vniforme resolution, according to your apprehension: hauing two hands and two feete, with many fingers and toes for quicke execution, in employing all instruments meete for effectuating your deliberations.

But forget not to digest euer your passion, before ye determine vpon any thing, since *Ira furor breuis est:* vttering onely your anger according to the Apostles rule, *Irascimini, sed ne peccetis:* taking pleasure, not onely to reward, but to aduance the good; *Hor. lib. 1. epist.* *Eph. 4.*

which is a chiefe poynt of a Kings glorie (but make none ouergreat, but according as the power of the countrie may beare) and puniſhing the euill; but euery man according to his owne offence: not puniſhing nor blaming the Father for the Sonne, nor the brother for the brother; much leſſe generally to hate a whole race for the fault of one: for *noxa caput ſequitur*.

Ar.5.pol. Dion.52.

Pla.9.de leg.

And aboue all, let the meaſure of your loue to euery one, be according to the meaſure of his vertue; letting your fauour be no longer tyed to any, then the continuance of his vertuous diſpoſition ſhall deſerue: not admitting the excuſe vpon a juſt revenge, to procure ouer-ſight to an injurie. For the firſt injurie is committed againſt the partie: but the parties reuenging thereof at his owne hand, is a wrong committed againſt you, in vſurping your office, whom-to onely the ſword belongeth, for revenging of all the injuries committed againſt any of your people.

Thus

Thus hoping in the goodneſſe of God, that your naturall inclination ſhall haue a happie Sympathie with theſe precepts, making the wiſe-mans ſchoolemaiſter, which is the example of others, to be your teacher, according to that old verſe,

Fælix quem faciunt aliena pericula cautum;

eſchewing ſo the ouerlate repentance by your owne experience, which is the ſchoole-maiſter of fooles; I will for end of all, require you, my Sonne, as euer yee thinke to deſerue my fatherly bleſſing, to keepe continually before the eyes of your minde, the greatnes of your charge: making the faithfull and due diſcharge thereof, the principall butte ye ſhoote at in all your other actions: counting it euer the principall, and all your other actions but as acceſſories, to be employed as middeſſes for the furthering of that principall. And being content to let others excell in other things, let it be your chiefeſt earthly glorie, to excell in your owne craft: according to the worthie

Plat. in pol. Cic. 5. de rep.

worthie counſell and charge of *Anchiſes* to his poſteritie, in that ſublime and heroicall Poet, wherein alſo my dicton is included;

Virg. 6. Æn.

Excudent alij ſpirantia molliùs æra,
Credo equidem, & viuos ducent de marmore vultus,
Orabunt cauſas meliùs, cælique meatus
Deſcribent radio, & ſurgentia ſydera dicent.
Tu, regere imperio populos, Romane, memento
(Hæ tibi erunt artes) pacique imponere morem,
„ Parcere ſubjectis, & debellare ſuperbos.